Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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Youth—See page 978

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Home of Abandoned Hopes

A Brief Survey of Tenancy in the South

DAVID SAGESER

Hunger, dirt, disease, suffering, living on less than subsistence level—these are the lot of nearly 8,000,000 men, women, and children in America's own Southland. Even the casual tourist as he drives by their shacks can see the evidences of squalor. But let him turn from the main road into the dirt lanes of the back country and he will be aroused at once over man's inhumanity to man.

This is our "Tobacco Road," these are the homes in which the "Grapes of Wrath" are crushed; in these poor settlements Cotton is King, and all he can offer his subjects is filth and ignorance, pellagra and syphilis, hard labor without wages. There is no food except through sympathy or the dole of a puzzled government; there are no medicines except through the charity of our half-enlightened nation; there is no education worthy of the name; and now we begin to hear the cry that there is no hope! This is the home of the sharecropper, of the tenant farmer, his gray despair, the same color that tinges his unpainted wooden shanty, covering the lives of countless Americans.

Stop for a moment and look at a typical home. There are no fences on these country lanes, and only a ditch separates the road from the cotton fields. Here is a small gray shack, set up from the ground to escape the damp and to provide a place for the livestock, if such the family has. The cotton plants grow right up to the edge of the house—there is neither room nor time for a kitchen garden. The wind and the elements penetrate easily through great gaps in the siding of this rude home, and there is no glass to be found in these windows. Often the family of six to thirteen may suffer intensely from the damp cold of the Southern winter as they huddle about a pine-knot fire in their two-room shack. There are no sanitary facilities, water often must be carried from some distance, the cupboard is bare, there are no closets (and no need for them), and there may or may not be beds or furnishings. As long as Cotton is King, things will be no better; for cotton prices are now frozen at rock-bottom existence levels only through government aid. There is no money to make things different, only debt. The ravages of disease are well-nigh impossible to visualize; rickets, pellagra, tuberculois—these are frequent visitors at the 'cropper's home.

In such fashion do we see the life of a cotton tenant and his family. But there are other sharecroppers besides those in the cotton fields. There are tobacco tenants in Kentucky, Tennessee, the Carolinas, and portions of Georgia. There are tenant farmers in Oklahoma and in other portions of the South who are slaves, not to cotton, but to the economic system under which they live.

Here is one of the tragedies of the whole system of farm tenancy. At first glance, tenancy is a simple and easy solution to the problems of a farmer who lacks land. But most tenants must borrow to rent, and in many cases the shadow of the first debt never departs. It can almost be stated as an economic law that farm tenancy leads to sharecropping—farming on shares with the landlord's equipment and seed—and that sharecropping leads in the end to starvation and misery. Today, farm tenancy is increasing at the rate of 40,000 a year. Many tenants have started to move from year to year, always seeking something better, perhaps finally becoming part of the great group of migratory workers in America, unchurched, their children uneducated, like Jude's "wandering stars" lost in "the blackness of darkness forever."

"But," you remonstrate, "this is overdrawing the picture!" Is this a general situation, or an exceptional individual problem mentioned here? And the answer must inevitably be that the situation is not exaggerated as far as the general rule is concerned. There may be and are cases of sharecropping that are not so serious as the ones that I have pictured. But there are also cases worse than Erskine Caldwell imagined in "Tobacco Road." In general, one is speaking honestly when one says that the sharecroppers and the tenant farmers of this country belong in the *lower* portion of that group of Americans who are "ill-housed, ill-clothed, and ill-fed."

The average tenant farmer has little schooling—the state in which he lives is probably in debt now to provide that, since you can't collect taxes from a tenant who may not handle more than forty dollars in actual cash in a year's time. He may often appear to be du wit and slow to think, but this is r than likely due to his lack of trai or to the unchecked ravages of dis If he lacks moral standards, it is bec he lacked first in moral training. F an old man before his time. Wo and children alike are consumed disease until they look almost inhun This is the growing plight of m Negroes and whites where the sh cropping system operates.

Be it said that many of the landl have made a sincere and earnest ef to stay the ravages of the system u their own tenants. Many have sistently lost their own money du these lean years in the effort to m tain their 'croppers. Some of the g cotton "plantations" of Mississippi now bankrupt for that very reason. other landlords have been selfish short-sighted and have victimi the families under their control. others have been themselves ignor of the condition of the tenants on t farms, and Eastern banks and insura companies—absentee owners—have their tenants to the not-so-kindly m istrations of grafting, profit-seek overseers.

The scene is not all dark, howe Efforts are being made to correct situation, particularly through How Kestor's Southern Tenant Farm Union and now the CIO uni UCCAPWA. However, some have s gested that the usual union meth employed are increasing the hate the tension of the situation.

A second effort, somewhat more s cessful, is being made under the co erative plan. In the Delta Cooperat Farms in Mississippi, Christian dem racy is at work, and the principles brotherhood, equal rights for all, just and sharing are doing their part. Th communities can fast become s supporting *if* they have outside sp sorship to begin the effort and t leadership from enlightened Christi ity to carry on the plan.

Some small alleviation is com through special educational efforts. G the sharecropper some training in c rotation and the elementary proble of making a living, and he may, w a fair landlord, gradually pull him

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+ THE INDEPENDENT METHODIST WEEKLY +

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The Immediate Imperative

LYNN HAROLD HOUGH

Substance of a sermon delivered by Dean Hough as Columbia University preacher at St. Paul's Chapel on Sunday morning, October 19]

hat had understanding of the times, to know what Israel to do.—1 Chronicles 12:32.

ere are many ways of being innocuous. One is never te a truth in such fashion that any hearer is annoyed. apostle of lofty generalizations gives one a sense of heights. But somehow there is no battle above the s in the regions to which he mounts. Often he has y beautiful face. It is all alight with a distant spir- radiance like that produced by sunlight on the snow. ace is not marred more than the face of any other In fact, it is not marred at all. When he says that a prophet of the eternal, he does not mean that by s of his ministry time is shot through with an eter- lory. He substitutes the sense of the eternal for the eness of time. And so in the oddest possible fashion betrayed by his very loftiness. His picture of the iguration does not include the epileptic boy in the . His very rightness becomes a subtle wrongness se it is a rightness somehow unrelated to the actual ion in which men live. He goes about like a soul ut a body. He has no adequate instruments of con- with the contemporary world. He is utterly unlike persons described in the First Book of Chronicles e words "men that had understanding of the times, ow what Israel ought to do."

e fierce tensions of life demand the leadership of the le of concrete demands. The moment he appears, the comes electric. It is not that he ignores the heights. e always returns from the mountain top with the of the law. And when he finds his people worship- calf of gold or any other sort of idol, he is ready unhesitating action. He is constantly restoring a authenticity to a religion which has substituted a n fog for a cutting wind of actuality which clears ists away. He lives in your world. He meets your ems. He feels the stifling heats which burn your and the deadly colds which freeze your blood. He rstands the treachery of other men who betray you. he understands your treachery which betrays other men. He comes straight fom God, his face white and awed with the vision he has seen, to speak to this very world and this very situation in which you live. He has "understanding of the times, to know what Israel ought to do." And his knowledge becomes a constant imperative of concrete demand.

There is, in truth, a profound moral evasion which hides under the name of spirituality. And the very refinement of the self-deception which fails to see the mockery of such an escape from responsibility is a tragic aspect of the experience of such spiritual ecstasy. The man who speaks impotently of the tragedy of the present war and turns to some inner sanctum of spiritual meditation without making a serious endeavor to understand the moral issues moving through the conflict, cherishing only spiritual distaste for conflict while men die for the very liberty that he enjoys, pays too great a price for his lonely house of the mind where worship itself is blighted and turned into a deceptive pride. The inner peace which can come only when the moral intelligence has been put to sleep is the peace of a pseudo-spirituality. There is such a creature in the church as a spiritual epicure. His vices are all vices of the inner life. And sometimes he corrupts society even more than do those who are guilty of grosser sins.

For it is the nature of true spirituality to burst into a destructive flame in the presence of evil. Elijah can have no peace with the prophets of Baal. There is no appeasement on Mount Carmel. True, Elijah must have his own lonely hour of humiliation and must feel the very transforming power of God touching his own life. But even the voice of gentle stillness has no rebuke for his stern heroism on the Mount of Decision. The capacity for moral indignation is a part of all true spirituality. It would be a bitter thing if any church were to come to this hard hour with a host of young people incapable of understanding the wrath of God against cruelty and tyranny and oppression. There is a hidden materialism in that sentimental substitute for virile religion which has no power

to blaze with destructive energy against that which ought to be destroyed.

Archibald MacLeish has been confessing the utter inadequacy of the intellectuals of his own group as they faced the approaching cataclysm. Is it true that the same sort of inadequacy must be laid at the door of many a church leader?

How curiously unrelated to the real meaning of these stern days are the voices of those whose enthusiasm for national isolation has caused them to lead many of our young people into a moral and spiritual isolation which is even more tragic! There is a sense of ethical frustration about the very services of many a church. And in many a pulpit stands a man who has almost made a fine art of misunderstanding the times.

Do the voices of the betrayed all about Europe mean nothing to us? Do the cries of the cruelly persecuted rise in vain to our ears? Do we dare wait for an act of God while we have keen brains and strong right arms through which God can act if we will allow Him to do it? Do we dare to read the morning paper happy if the dying of other men and other men's sons has brought nearer —as we trust—the defeat of Hitler, while we remain spectators in an hour whose first and great demand is action? Have we not seen the meaning of the advancing mass of barbarism in Europe? As other nations have been divided and made helpless, have we completely failed to apply the lessons of their experience to our own land?

How do we expect history to measure our part in these terrible years when divided counsels and false idealism have palsied our hands? And has not the Christian church its own particular place in the shame of this hour?

To be sure, there are minds which understand. There are voices which speak the ringing words of true leadership. And the relation of these words to an ethical religion should be made clear by a church which understands that an hour which demands the clarion speech of the trumpet cannot be met by an appeal to the cooing of the dove. A moral religion must be a religion of moral action.

In every age there have been men in the church who were helpless in great emergencies. They have divided the counsel of earnest souls and confused the discussion of desperate issues. But there have always been the men who knew that Israel must act. The immediate imperative has not been hidden from their eyes. The spectacle of courage betrayed by misguided thinking and of cowardice hiding under spiritual assumptions, of minds confused by false principles is always woful enough. But there is the other good spectacle of the men who understand the times and who know and declare what Israel ought to *do*.

"ARE YE ABLE?"—THEME-SONG

CHARLES DANIEL BRODHEAD

"Are ye able?"—the inspiring hymn by Dean Earl Marlatt of Boston University School of Theology—has scored another triumph as the theme-song of Philadelphia's spiritual mobilization this autumn in a program sponsored by the officials, clergy, and laity from every denomination in the city. Members of a thousand Protestant churches, youth groups, and patriotic and Christian societies participated. The purpose has been a city-wide spiritual revival, kindling one that may be nation-wide; its theme, "Spiritual Defense through Faith"; its symbol, the cross; and its theme-song, "Are ye able?"

How that stirring hymn rang out at the mammoth old-fashioned prayer-meeting at the Academy of Music, the famous home of grand opera and the Philad Orchestra, where the acoustics are perfect! It has sung, too, by older and younger Christians in a churches of the City of Brotherly Love. Who coul culate its untold influence?

In the gigantic Spiritual Defense Parade on Sat afternoon, October 18, multitudes of marching women, and children sang this memorable theme Some were robed choirs on impressive floats. More Christian pedestrians from every walk of life in "Sunday-go-to-meeting" clothes and with this son their lips and in their hearts.

Eighty thousand marchers were in line. Acting M Bernard Samuel acknowledged it to be the largest p ever staged by Philadelphians alone. Governor A H. James of Pennsylvania was represented by the tary of his military aide, Captain Leroy V. Greene. Ross H. Stover, chairman of the Committee of 150 the grand marshal. Dr. Stover is the popular past the Messiah Lutheran Church. William B. Forney, Methodist layman from First Church, Roxborough assistant marshal. Old St. George's Church had a tractive float, a miniature of that historic shrine, the est Methodist church in the world used continuousl worship. Rev. Francis H. Tees, the pastor, was in nial costume. The multitudes literally thronged the wide boulevard of Broad Street to Reyburn Pla City Hall and over the beautiful Parkway to the re ing stand at the Art Museum. There a mass meeting held, at which Bishop E. G. Richardson presided.

Exceeding in response the expectations of its spon this remarkable demonstration lasting more than hours found the autumnal dusk of nightfall overta the final divisions. It seemed symbolic of the going o the lights in this war-torn generation. All the more m ingful, therefore, proved to be the glowing witne the eager voices, which neither the threatening sho nor the thickening darkness could diminish, as they s

> Thy guiding radiance
> Above us shall be
> A beacon to God,
> To love and loyalty.

Here, then, is the spirit of the Christian answer attitude toward the baffling issues of the present c It is the reply of a spiritual defense that is based u the sufficiency of God as found in Jesus Christ and adequacy of His truth and grace. Thus, during National Christian Mission, E. Stanley Jones was plea for everyone every day to repeat the Pauline declara "I can do all things through Christ who strengthe me."

Walt Whitman used to say:

> I hear America singing!

Suppose, during these crucial weeks and months al multitudes everywhere should hear their Christian n bors of every rank and sign singing and watch them ing such an impressive testimony! Let us all begin to sing it. May the fearful and the discouraged ha to the grand refrain of those who, despite setbacks tribulations, are marching down the long highwa life singing:

> "Lord, we are able."
> Our spirits are Thine;
> Remold them, make us,
> Like Thee, divine.

Religious Freedom in Russia

Does It Already Exist or Is It on Its Way?

OSCAR M. POELD

ident Roosevelt's reference to Article 124 of the constitution at the press conference, September 30, ought forward a controversy in the United States eligious freedom in Russia. A collective statement gion in Russia has been communicated publicly to ess by twenty-eight clergymen of Greater Boston, *Boston Daily Globe* of October 7. President Roose- pressed the hope at his press conference that com- reedom of religion was "on its way" in the Soviet ; such is also the hope of the twenty-eight clergy-

e the Soviet Government has communicated its on religious freedom publicly to the press through kesman, Samuel A. Lozovsky, Vice-Commissar of n Affairs in Moscow, October 4, I take the right uss publicly the religious issue as referred to above it fear of hindering President Roosevelt's effort in w to bring about freedom of religion in Russia. same time I should like to call attention to the of misinforming the American public on relig- eedom in Soviet Russia, a subject which is of vital n to the people both of the United States and of itself.

s been suggested that Americans should read Article the Soviet constitution, promulgated in 1936. The reads as follows: "In order to secure citizens free- of conscience, the church in the Union of Soviet st Republics is separated from the state, and the from the church. Freedom of religious worship eedom of antireligious propaganda are recognized citizens."

rding to this article, instead of "religious freedom" ist read "freedom of worship," and therefore a dis- n must be drawn between religious freedom in ca and freedom of worship as practised in Soviet . Furthermore, the article does not guarantee the freedom for religion that it guarantees for anti- n. The right of propaganda to oppose religion is ized, but no such right is granted to religion itself. article also it is indicated that one is free to propa- e against religion, but if one propagandizes in of religion one is liable to prosecution by law. rmore, the clergy and civilians who engage in us and church activities are disfranchised.

now urged by some people that the Soviet constitu- oes safeguard freedom of worship for the future sia. Mr. Lozovsky's statement, which was prompted controversy in the United States over the issue, sizes the fact that the Soviet Union has in no way ed its attitude toward religion because of the battle- against Naziism.

re are others who commend President Roosevelt's ent that "religious freedom, comparable to our is pledged by Article 124 of the Soviet constitution, They want us to believe that religious freedom in today, in theory, if not in practise, is equal to free- of worship in the United States of America. As a of fact, the concept of freedom of worship in Russia, according to the Soviet constitution, is different from the tradition of free religion in the United States.

The rights of the citizens of the Soviet Republics, under this article, are curbed by legislation; namely, they are not, lik the people of the United States, free to get together as worshipers. Neither constitution nor law grants the right of freedom of assembly for worship. The Soviet law requires the signatures of fifty persons who pledge with their life and property the type of church they intend to organize. Citizens are not free to instruct children and youth in religion.

It is further misleading Americans to compare religious freedom in Russia with religious freedom in America. Religious freedom as practised in America has established the right of witness to faith and of persuading others to accept it. This is not possible to attempt in Russia; if one does attempt it, one is guilty of a breach of Soviet law. In Russia today there is no freedom to spread religion because irreligion is dominant in Russia as Militant Atheism. There does not exist the right to summon national or religious conferences; therefore, the Greek Orthodox Church in Moscow is practically without its head, who, according to church tradition, is elected at the universal assembly of the believers. In Russia today there are no theological seminaries, no religious papers, etc. These factors are overlooked by many spokesmen on religion in Russia today.

It is also very strange and misleading that some people have suggested that Americans should avoid raising the religious issue to which President Roosevelt has called our attention, because of the life-and-death struggle of the people, and that we must look forward toward the post-war world. Here I take the liberty to ask a question of conscience: Must the Soviet soldiers, who are heroically fighting, die on the battlefield without consolation and future hope, and denied the freedom of conscience that was one of the principles of freedom for which they were asked to sacrifice life?

It is believed that the future outlook for religious freedom in Soviet Russia under irreligious Militant Atheism is very grave. The latest official figure about the number of church people in the Soviet Republics is reported from Moscow, October 5 (United Press). In present-day Russia, according to Emelyan Yaroslavsky, chairman of the League of Militant Godless, there are 30,000,000 believers in all sects, as opposed to 100,000,000 Orthodox believers, together with 15,000,000 Roman Catholics, Protestants, Jews, and Mohammedans, before the First World War, according to the statistics of the Holy Governing Synod.

The Russian people firmly believe and hope that those ideals for which Americans stand both in theory and in practise, and the four freedoms proclaimed by President Roosevelt, will also be embodied in reality in the Russia-to-be. We may hope that American relief to war victims in Russia and the prayerful interest of American and Russian Christians may hasten the day of real religious freedom in Russia.

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"Living Under Tension"

For this day of confusion no messages are more applicable, yet timeless, than the twenty-five sermons which Dr. Harry Emerson Fosdick has included in his recent volume, "Living Under Tension."* The mood and spirit of these utterances is revealed in his Introduction, in which he declares that "the church in war time easily becomes the mere echo of the warring masses, with every distinctive quality of Christ's teaching well-nigh forgotten; it is tempted to lose its international, interracial, ecumenical nature, and to become only one more agency for hallowing and waging war." "Living Under Tension," therefore, is a book devoted to the high task of silhouetting the distinctive and eternal word of Christ against the background of those adversaries who are bent on obscuring it.

This purpose does not imply that these addresses are general or abstract. Far from it! They are personal to the last degree. And they contain allusions to passing events that will lose something of their force within a decade. In fact, some of the themes may become slightly irrelevant, as, for instance, "God Talks to a Dictator" and "Winning the War of Ideas." But the undertones and overtones of this volume are not temporary; they are rather the notes of an eternal music which man needs ever to hear.

The author's views on American participation in the present conflict are shared by only one group in the Christian ministry. But no sincere believer can take exception to the central teaching of these pages. They will be welcomed everywhere. Not only because this is the first volume of sermons from Dr. F pen in four years, but because it represents his ing at its best,—vigor of expression, aptness of tion and quotation, a consuming passion,—th stands as a guide to clergymen on what to about in war time, and as a directory to lay how to believe in the face of impending uncert

*LIVING UNDER TENSION. Sermons on Christianity Today. By Harry Emerson Fosdick. Harper & Brothers: New York. Price, $1.50.

Youth

Our inspiring cover picture this week, which the students of Ohio Wesleyan University, a ware, as they are leaving their chapel service, r us that Ohio Wesleyan has begun the celebra the 100th anniversary of its founding. In the s of 1841, Rev. Adam Poe, a Methodist minister i ware, began to gather contributions to found a tian college. One hundred seventy-two of his townsmen responded with $9000. With this s purchased the first property for the proposed c which later was launched with twenty-nine st and four instructors. Today, approximatel women and 700 men are enrolled in Ohio We The institution ranks among the first five in t eral arts group of colleges represented by fift more graduates in "Who's Who."

Various "centennial" events are announced f present academic year, beginning with "Hom ing" on November 8. One important feature 100th anniversary celebration is the raising of a " day gift" of one million dollars.

A few weeks ago some 100 New England al of Ohio Wesleyan enjoyed the hospitality of Pro Richard M. Cameron, class of 1920, and Mrs. Ca at their home in Concord. President Herbert J. stahler delivered the main address at this me after which every one present made a subscripti the "birthday gift" fund. Such a 100-per-cent res should serve as an example to other alumni as tions.

A Reminder of Nero

Jean Baptiste Carrier in Nantes at the time o "Great Terror" of the French Revolution ma men, women, and children in masses to the guill "They are whelps," he declared, "that must b stroyed." The terror of 1941 has now broken out i same city. Assassins shot the Nazi commandant, Col. Paul Friedrich Hotz, whereupon General rich von Stuelpnagel ordered the immediate exec of fifty hostages—all innocent of the crime—as a liminary measure." He also warned that, if the sins were not apprehended, fifty more inn Frenchmen would be executed. We are remind Nero. The Nazi revenge of 1941 touches the depths of moral degradation. And yet we sup there are still some Americans so bent upon a s peace based upon an immoral compromise with Nazis that they would be willing, if not to con at least to excuse the awful injustice at Nantes.

CULTIVATE CURIOSITY

arn a lesson from the children. How curious they It is by curiosity that they grow. The little girl up a plant because she wants to discover the ery of the flower. The little boy takes an alarm k apart to find out why it "goes." Curiosity! The l is born into a vast world of buzzing confusion. y by asking countless questions, only by wonder- observing, listening, can he find his place in his ge surroundings and begin to understand life. ld age comes on, men lose their curiosity. They seen all. They know all—that is, all that they k it is possible for them to know. Life for them mes a monotonous routine. Inspiration is gone. y are disillusioned. They have lost their curios- Here is the tragedy of life. After threescore and there is nothing new. Everything is old, old. iosity is vitally connected with growth. When osity dies, we cease all progress.

'e live in a wonderful world, and the advances le particularly in the field of modern science ld stimulate the curiosity of every man, woman, child who has the least desire to know some- g of the mystery of life. It is a great thing to me absorbed in the search for the hidden trea- s of knowledge. Edison was obsessed with curios- Often he could scarcely eat or sleep, so eager was o pierce the secrets of electricity. In *Life* maga- for October 20 there is a whole section of eleven es devoted to "Science and the Future," with nerous illuminating illustrations, many of them color. One shows the gigantic atom-smashing otron now nearing completion at the University California. There are diagrams visualizing the tery of the atom, a discussion with pictures on e Viruses," and an article on photosynthesis ex- ning how plants support all life. Several pages the reader into the vast and alluring field of onomy and help him to a new understanding of Milky Way as a spiral universe. We have not yet hed the surface of the endless possibilities of prog- in understanding our life, our world, our uni- e.

uriosity stimulates our minds and stretches them he comprehension of new facts. Curiosity takes out of oneself and prevents the development of bid introspection. It is the foe of that subjectivism ch is so deadly to right thinking and noble doing. iosity can be cultivated. It grows with what it ls upon. The study of such a commonplace thing oal tar and its multitudinous by-products can lead uch an enthusiasm for larger knowledge as will one far afield into the science of chemistry. A of ninety who throughout his years had culti- vated his curiosity and penetrated deeply into many fields of learning turned at the evening time of his life to a very thoroughgoing research on the subject of—typewriters! Needless to say, this man always thirsty for knowledge gave the impression of youth in the company of his friends, old men and women at forty and fifty.

There is another field that invites our curiosity, if anything more alluringly than even science itself. Theology and religion deal, not with the causes and effects operating around us in this present world, but with the deeper mysteries represented by the questions "Is there a God?," "Where did we come from?," "What are we here for?," "Where are we going?" We are all curious to know how the universe "works," but we are even more curious to know what the universe "means." Curiosity in the field of religion can be cultivated. It is often neglected, especially in these intensely "practical" times in which we live. The weary business man lets his religious curiosity die. He is too burdened with the cares of this world to give any time for the exploration of the profound and most important mysteries of his life. On Sunday he wants pep talks instead of sermons. He desires to forget his problems and be lulled into some kind of physical and mental comfort. He makes a tragic mistake in all this. He should be eager, wide-awake, curious about God and man and human sin. Why should he not come face to face with these eternal realities?

It would be an excellent exercise if every one of us were to begin with the Bible. Here is a book for the curious. The more one reads it, the more curious one becomes. Written right out of human life and experience, the Bible reveals secrets without some knowledge of which we cannot live—really live. The Bible will keep you young—and intelligent and strong.

Another rewarding study is mankind on its religious side. Why are all men incurably religious? Why are they so good—and so bad? What is character? What stimulates devoted men to such amazing self-sacrifice, such purpose, such endurance?

We do well, too, in our eager curiosity to discover the key to life's profound mysteries, to experiment with God. We have perhaps a bowing acquaintance with Him. We have met Him in a formal way. We know His name. But we have by no means sounded the depth of His love and friendship. Here is an opportunity for research that will be crowned with results beyond all imagination. To be realistic in our curiosity at this point, we should adopt the scientific method and begin with Christ, the historic reality, and the Gospels, the authentic record of His thinking

and doing here upon earth. Christ is our tangible expression of God. Begin with Him. Carry on a careful, scientific research into His life and death to discover their deepest meanings. If we can come to know Him, we can come to know God. It would be a wonderful achievement if in all the churches, and indeed in all the world, men and women should become curious with a burning enthusiasm about Christ.

What Are the Facts?

In "Religious Freedom in Russia," published on page 977 of this issue of the HERALD, the author, Rev. Oscar M. Poeld of Boston, seeks to set forth the meaning and implications of Article 124 of the Soviet constitution, which deals with the question of freedom of religion. His contribution will be read with interest in the light of the fact that recently President Roosevelt in a press interview lifted the whole issue into the news. Mr. Poeld, who was born in Riga when Latvia was under Russian control, lived for thirteen years in Soviet Russia and was from 1920 to 1930 pastor of Christ Methodist Church in Leningrad. In the years 1921-24 he served as secretary of American Relief in Moscow under the Hoover organization.

Sharp Difference of Opinion

Sharp difference of opinion is revealed in two articles published in this week's issue of the HERALD. One of these contributions, "The Immediate Imperative," by Lynn Harold Hough, appears on pages 975 and 976; the other, "Army Chaplain, Which Way?," by Robert Grant Anderson, begins on page 984. Both articles should be read with scrupulous care followed by long and open-minded reflection, for they deal fundamentally with an issue of the utmost importance to all professing Christians. We owe a debt of gratitude to Dean Hough for his emphasis upon the unescapable fact that idealism must be implemented, and to Mr. Anderson for holding high the banner of idealism. We raise a question or two, however, in respect to Mr. Anderson's discussion. He deals vigorously with the war evil as it appears in the spectacular form of bloody conflict at a distance from us. He does not face with quite the same earnestness the question of the largely invisible but more terrible warfare of social and economic conflict going on continuously in our very midst. He would withdraw chaplains who minister to the needy in physical warfare. Would he withdraw ministers of the gospel from the churches, ministers who seek to help sinning and suffering men and women crushed and broken by the evils of our competitive system? See "Home of Abandoned Hopes" on page 974 of this issue of the HERALD. Physical warfare is simply the open expression of the largely hidden conflict going on all around us.

A distinguished clergyman called at the HERALD office one day last week. In the course of his conversation he told how a banker, the president of his board of trustees, called him into his office and served notice on him that he did not like his social id which, as a matter of fact, were essentially Chri If the minister persisted—well. Here is a minist the midst of the evils of an acquisitive society t to help men and women. Here is a chaplain i midst of physical conflict trying to minister t diers or sailors. What is the difference in moral gation? Shall we withdraw both and let socie well as the army and navy "go hang"?

While we are willing for the sake of argume concede that the chaplaincy may be utilized by tary leaders as a smoke-screen to give an air o spectability to the appalling business of war, we not bring ourselves to the conclusion that the c lains do not bring vital sympathy, help, and spir —and in many instances physical—assistance strength to needy soldiers and sailors. These m ters in the midst of physical warfare do carry on pastoral work. Had Mr. Anderson contended chaplains should be supported by the churches ra than by the Government, his argument in our c ion would have been stronger.

Step Forward in Race Relations

A great step toward the elimination of sectional ing was taken on Wednesday of last week when Daniel L. Marsh, president of Boston University, Dr. Fred G. Holloway, president of Western M land College, agreed during a telephone conversa that Boston University's two Negro athletes, Cha Thomas and Howard Mitchell, would be permi to play against Western Maryland in the foot game on the coming Friday night. Previous inti tions had been that the two Negroes were to shelved for that game on account of their color.

It has been the policy of Boston University to de mine its own personnel for home games, but to a to the wishes of rival universities in the playing intersectional games away from home. At this ticular time, however, when race feeling is ramp throughout the world, the action of two great ed tors in refusing to permit a race problem to e into the playing of a football game is a fine ges of sportsmanship and good feeling.

We congratulate President Marsh upon his ins and initiative in this case. By his action in telep ing President Holloway,—who also deserves cr for his sportsmanlike response to the suggestion no color line be drawn,—Dr. Marsh has helpe forward good will and understanding in the diff field of race relationships.

New Feature—Next Week

From the pen of a layman, ZIONS HERALD has b able to secure a series of highly illuminating arti dealing with the pattern and the power for a world order. Written from the Christian point view by Basil Mathews, a widely known author, w traveler, and lecturer, these articles will point the to an effective strategy for the church in the y to come. The series will begin in next week's i of the HERALD.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

;ons from Failure. VI. The Pharaoh of Exodus.

afterward Moses and Aaron came, and said unto Pharaoh, saith the Lord God of Israel, Let my people go . . .

e Pharaoh of the Exodus was not simply the victim policy which he inherited but for which he was not nsible. His ruin was due to his stubborn refusal to the dreadfully vivid signs of the times. He went the marked out for all autocrats—the way of self-ication with the pride that blinds and maddens.

is the Lord, that I should obey his voice. . . . ?

.e fatal disease of the dictators is their lack of any owledgment of a superior to whom they have to an account of their doings. To the strutting tyrant ms a grand thing to be the supreme lord of creation, ing to no other power on earth or in heaven. To his led subjects it may seem the height of glory to be people whose ruler is responsible to no being beyond elf, for then by virtue of his greatness they are the er race. The fact is, however, that once this obses- seizes upon a man, his doom is sealed. And those follow him are bound straight for the bottom of the Sea.

r such a man has lost that due sense of his own lim- ns without which a sane life is impossible. Human gs are leaving their own proper habitat when they off into this imaginary world of unchecked power. is not so built that he can live without the check sponsibility to something beyond himself. Just as the h of his body is dependent upon the strains and ures of its material environment, so does he need for tal and moral health the supporting pressure of the ual world. Take away the atmospheric pressure from man body and death speedily results.

nilarly, spiritual disintegration is the fate of the man loses all sense of limitation on his use of power. of consequences is gone, and with its going comes regard of the counsels of ordinary prudence. Without check of conscience, he makes himself a monster in eyes of all mankind, hated even more than he is d. He has chosen to live in a world that is hopelessly al; for every man is finite, and to act as if there no bounds to his power, nothing superior to his is for everyone who attempts it a defiance of fact h fact will never long tolerate.

Pharaoh sneered at the Hebrew God, so Napoleon ted that God was always on the side of the heaviest lery, so only yesterday Adolf Hitler shouted into a ophone, "I know that there is no adversary who can- be forced to yield by an available mass of munitions." one by one the strutting dictators swell and burst. the lesser dictators, the crossroads tyrants, dressed a little brief authority—they also swell and burst, less noise but quite equal finality.

Let there be more work laid upon the men, . . . and let them not regard vain words.

This madness of pride separates its victims from their fellow men, and thus deprives them of that knowledge of the truth about life which the sympathetic heart learns so readily. For a man placed in a position of authority and leadership, this is a loss that is fatal. Those industrial executives who are so completely out of touch with their work people that they are arrogantly sure that the murmurs of discontent which come faintly to their ears are aroused by "agitators" at work among an idle and greedy rabble echo the impatient words of the Pharaoh. Like him, they are quite sure that a vigorous insistence on hard work and increased production is all that is needed to cope with the situation. A closer contact with the suffering people might have led the Egyptian king to see the situation with more realism. But the Pharaoh could not think of these wretched slaves as human in quite the same sense that he was human. The supreme Lord of creation was too far above them to understand them or to care to understand them.

In much the same way the nobility of France blundered blindly on—to the guillotine. And the story of the queen who asked why the people who had no bread didn't eat cake is not so far-fetched, after all. For it well illustrates the blindness that comes to those whose pride separates them from the masses of mankind and from the understanding of their lot.

And the Lord hardened Pharaoh's heart . . .

From ancient times the dreadful way in which insolent pride works out its own undoing has impressed the onlooker. The obstinacy with which the proud man, disregarding every warning, moves blindly to ruin had something about it which was monstrous and uncanny. The Greeks held that it was the work of the unrelenting gods who would never tolerate the human arrogance which led to contempt for all restraints, divine as well as human. And here we find the Hebrew prophet exclaiming that God has hardened the Pharaoh's heart—only thus could the mad stubbornness of the tyrant king be explained.

We should put it rather differently, seeing the fate of pride as due to the working out of psychological laws. But, after all, these psychological laws are written into the constitution of human nature by its Creator, and he who flouts them sets himself against God and thus sets himself also against his own soul, working out his own inevitable downfall.

Truly we do not need to fear the proud man, with a mouth speaking great things. There is a terrible verse in the Psalms, which speaks of the derisive laughter of the Almighty at the vain imagination of the proud who think to set His rule at naught. The way of the proud leads at long last only to destruction—it is the meek who inherit the earth.

Should We Change Our Religious Terms?

A Word in Behalf of the Vocabulary of Religion

FREDERICK F. ADAMS

While one can agree, on the whole, with youth when it asks the preachers to "please talk our language," yet this also may be said:

In other realms—chemistry, physics, art, or history, for example—beginners in life must learn the language of a heritage that has been passed down. If one waited to get into some organizations until the society changed to suit the beginner, one would wait some time.

In other words, there is a language of specialization. Science has it, and theology has worked one out. Basic English had to add 150 words to admit the language of the special religious field with words of poetry and drama. There is a vocabulary of religion as well as of science.

We have too long, indeed, "taken words for granted." But the specialist (preacher) is no more obliged to learn the speech of youth than is youth to master the language of the special science. Whose fault is it if a new generation does not know the words of religion, science, art, and history?

One can agree that we have made clichés of "salvation," "sin," "soul," and "conversion." But the religious words as a science have a content as truly as words in other realms. The gospel itself defines some of these worn-out words that "limp along with the vocabulary enfeebled by arthritic old age." Jesus says, for instance, that "sin" is the lack of justice, mercy, and faithful dealing (Matthew 23:23). For youth, sin may be in "missing the mark" of life; or it may be "offenses" and acts against the customs, laws, and manners of the men of good taste and decency (Matthew 9:10; 6:15).

One wishes that youth, if youth is thinking its own thoughts, and not influenced by forces outside the church and antagonistic to it, would make its own words for religion. Youth would find that this is impossible without the experience. God is necessary if one is to be able to invent and describe new words in this realm or to tell of one's experiments in worship, reverence, vision, and brotherhood.

One solution by which the gap may be bridged is to "let the church be the church." Religion is an experience in fellowship and service with God and man. The theology of religion is a special field, and mayhap a science. The best minds of the last two thousand years have delved into the meaning of these words used in religion as well as the words used in the field of science. The 150 extra words added to the 850 of Basic English in the Basic English New Testament cannot be cast out, any more than can some words in chemistry, such as "salt," even though all "salt" is not the well-known chloride of sodium.

It is granted that "sin" is an abstract word and should be defined as one speaks about it. It is "missing the mark" of the goal of all life. It is non-cooperation with God, man, and nature. It may be the misuse of good things and of the body. It may also be the antisocial spirit that one may show against the principles and facts of life as put forth by Jesus.

If youth really wishes to follow after Christ, it must do so on Christ's terms, just as one submits to limitations when one joins a fraternity or lodge, or becomes a zen of a new country. As there is no easy road t mastery of any art with its meaning and interpret so may youth find, as did the rich young ruler, that ion as Jesus defined it is not a matter of mere words service, faithful dealing, worship, work, until gr comes, so that finally one may know from the insid full meaning of such great words as sin, righteou conversion, soul, and salvation. As Professor Edmar it,—to quote from Luccock's "Contemporary Ame Literature and Religion,"—"there is probably no ep more unfashionable than the word soul, no theme congenial to current imagination than the word salv . . . yet the concerns of the contemporary are pre what those of his ancestors were—the soul and its s tion."

But this salvation is to an ideal, with growth in pe ality until one is like Christ. "Ye are complete in h Paul says. Jesus challenges with, "Be ye therefore pe . . . " Moreover, this salvation is well put by John v he said, "As many as received him, to them gav power to become . . . " (John 1:12). This fact may to explain in one sense what "soul" is—to have the m and spirit of Jesus, or to "grow up into him in all thi (Ephesians 4:15).

Surely this is the height of soul and personality leads to the salvation desired by all, however it be na The church, then, must remain the church, as a guar of the spirit, mind, and fellowship of Christ. Whi must "prove all things" and "hold fast that which is go it must cling to its faith and the special terms of its lief. Just as a science guards its own discoveries formulas, so must the church remain the church, to t the "great things of God."

Clearness and definiteness we want indeed, wit cant and pretense; but, as Robert Brownnig said,

> We cannot be too decisive in our Faith,
> Conclusive and exclusive in its terms.

Power of Positive Suggestion

G. Colket Caner, a Boston physician and consulting ne ogist for the Massachusetts General Hospital, writing in a r issue of *Advance* on the subject "The Common Ground of chiatry and Religion," states: "The attainment of psychol maturity by a larger number of people seems to me of the est importance for perpetuation of the democratic way o that we now enjoy. Only the mature who are *willing to sac the pleasure of the moment for the good of the future,* and have the necessary *team feeling* and *self-reliance* are capab democracy. In years past the people of America were perhap most self-reliant in the world." . . . As to developing the tude of willingness to sacrifice the present personal pleasur the good of the future, Dr. Caner proposes a helpful me He advocates the power of positive suggestion, that is, pu desirable pictures in the person's mind. For example, if a is afraid of being a failure, says this authority, he has so a mental picture of himself in that plight that he is more to become a failure than if he pictured himself as a succe *The Union Signal.*

The Scope of the Bill of Rights

150th Birthday December 15, 1941

GILBERT PATTEN BROWN

ese days of political lawlessness, commercial rack-g, exploiting the liberties of the citizens as a whole, a greater danger than ever before to that sacred our Federal Constitution so well called the "Bill its." Not only is it the sheet-anchor of our Western s, but it is man's greatest fort for industrial pro- since Christ, the Redeemer of mankind, preached mortal Sermon on the Mount. It was added to our l Constitution on December 15, 1791, by an act of n young Congress of these United States. We cele- s 150th birthday on December 15 of this year.

Republic's history would have run a vastly differ- rse if the Bill of Rights had not been adopted early life of the nation. Probably, if it had not been l early, it would never have been adopted at all. Bill of Rights was a declaration of the rights and wers of the people as opposed to the rights and of government, and if the Republic's people had isted upon such a declaration and its inclusion in nstitution while they had opportunity to do so, it kely they would ever have had the same oppor- again.

original Constitution had concerned itself almost vely with establishing the form and powers of gov- nt, with only secondary consideration for the status people. This was of prime necessity at the moment; ter the successful conclusion of the war for free- here was an interval of confusion which had but short step to take in one direction to be anarchy, shorter step in the other direction to revert to impe- patterned after the prevailing European model. Federal Constitution was drawn to supply the lling need of the new republic in an intelligent and mely manner.

vever, since it is the disposition of all government ench itself in its powers and to extend them if pos- t is more than probable that, if the matter of attend- definition of the people's rights had not been taken mptly, grave and perhaps insuperable difficulties soon have arisen to prevent attending to it ever.

hat interesting event, the right of the people to wor- nd speak freely, to petition their government, to y jury, to security against seizure of private prop- r public use without just compensation, to protec- gainst cruel and unusual punishments, would never een included in the Republic's law. For the orig- Constitution did not confer these rights upon the . It was the Bill of Rights that did so, not exactly afterthought, but certainly as a matter of vigilant mely reflection.

v, the Bill of Rights has been in force for nearly ury and a half without serious impairment—but not ingle year without challenge and assault. It is being d, too, in several respects, and more trouble is yet e.

ernment has always been restive under the restric- of the Bill of Rights, and frequently has openly release from them—usually by indirection and eva- sion, but often by the more or less orderly and legal processes of repeal.

While this confirms the wisdom of the early Americans in having their rights declared and their liberties assured, it does much more than that. It emphasizes the continuous necessity for vigilance by the people if there is to be no extension of the powers of government in a manner the early citizens of the Republic would not countenance.

Let this and all future anniversaries of the sacred Bill of Rights be occasion for new resolution against impairment of the historic liberties of the people. Let it be occasion for noting that any part of the Constitution, including the Bill of Rights, can be repealed.

At least one amendment to the Constitution has been repealed by another amendment. Any one or all of the first ten amendments could be repealed. This process of constitutional change is wise and just and necessary. But we, the citizens, must always and eternally be on guard against utilization of these processes for the undermining of freedom either by powerful, ambitious, and perhaps unscrupulous government or because of the indifference of the people themselves to their own heritage.

Those founding fathers, far-seeing and patriotic statesmen, James Madison, John Blair, Alexander Hamilton, George Washington, Benjamin Franklin, Roger Sherman, and others of glorious import, saw the danger of political sectarianism in the Republic comparable to the union of church and state in the Old World, so they gave in their bit of precautionary law as the first article of the Bill of Rights: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

Two years ago the 150th anniversary of the submission to the states of the Bill of Rights by Congress was widely observed in the Republic as a day of rededication to the principles of that vital declaration. The anniversary of the Bill of Rights should always be so observed. Let us never be negligent of our national liberties, lest we ultimately and surely be deprived of them.

Who Knows?

One evening last week we read in a national magazine which boasts of its prophetic utterances, that Russia was far from collapse. . . . Somebody turned on the radio and a news broadcaster declared that the German forces were within only two hours' driving distance from the gates of Moscow and the city was doomed and Russia was practically knocked out of the war. Modern war moves on wheels powered by gasoline motors, and the radio is the only thing capable of keeping up to it. The future is unpredictable and the present unknowable. The past is all we can be sure of, and there are many ways it can be interpreted. In a world of constantly changing situations, of what can man be sure? That is a question religion can answer. Today people are longing for that which religion alone is able to give. For such a time as this Christianity was born.—*Michigan Christian Advocate.*

Army Chaplain, Which Way?

"You Cannot Live for Love and for Hate"

ROBERT GRANT ANDERSON

There is an unavoidable conflict between the ideals and purposes of the Christian religion and the ideals and purposes of the mass murder of war. The Christian religion is based upon the supreme value of persons, the sacredness of life, the right of each human being to live abundantly, and the vital relation of God to all His creation. The mass murder of modern war is based upon the theory that the state is of supreme value, only the corporate life of the state is sacred, the individual owes his right to live to the state, and there is no god but Mars.

The purpose of the Christian religion is to bring the way of abundant life within the experience of all peoples of the earth through a program of unselfish love and cooperative sharing. Its power is spiritual; its source is the God revealed in the life and teachings of Jesus Christ; and its consummation is the kingdom of God revealed among men on earth. The method of such a religion is to give rather than to take, to share rather than to deprive, to endure rather than to resist by force, to love rather than to hate, and to help rather than to hinder all good causes. The field of operation is as wide as the possible expansion of individual and collective needs; and the limit of expansion is determined by the passion of men's souls for life, and for liberty, and for the pursuit of happiness for others.

The purpose of war is as nearly diametrically opposite to the foregoing purpose as it is possible to state in the language employed. War is based upon the right of the strong to dominate the weak and to selfishly exploit our brothers. Its power is in hatred and selfishness expressed through the use of physical violence; its source is in the imagined right to rule because of some accepted theory of supremacy of race, creed, or geographical location; its consummation is in the continued ability to build greater armies and navies and aircraft than any other.

The Christian religion is positive, constructive, helpful, and unselfish; the mind to war is negative, destructive, hindering, and selfish. One is beautiful, idealistic, and enduring; the other is ugly, grossly materialistic, and tragically insecure. One is based upon trust, purity, and righteous love; the other is based upon suspicion, immorality, and unrighteous hatred.

At a recent session of an Annual Conference, much valuable time was spent in hearing the pleas of two army chaplains that our Methodist Church do nothing "to make our work harder" and that great progress is being made in saving our men for religion and for the church "for the duration of the crisis." One chaplain was especially anxious that we do nothing that would estrange our young men from the church we love, and that we be careful not to antagonize the army and the Government. What a contrast with 1917! Then the presiding bishop shook the enemy over the pit of hell while the Conference of ministers cheered and sang pep songs. This last week at Conference passed without a single outburst of nationalism or hatred. In fact, two speakers suggested the possibility of a United States of the World or a World of Federated States which would make forever impo a future war on the scale of the present.

The government authorities responsible for incr preparation for war to the bitter end, have seen f introduce a new emphasis for religious services in near the training centers. Beautiful little chapels at a of twenty thousand dollars (taxpayers' money) have "erected by the Government for the use of all faiths. stated times each week, soldiers may enter these white houses of hope and enjoy an hour of fellow and worship under the leadership of a governn appointed and paid chaplain. Thus the rose-water o ligion is sprayed upon the minds and souls of men w lives are keyed all week to kill and to destroy.

The author of this article rejoices in the democ protected right of freedom of conscience and press speech. He has never read or heard uttered the co tions that are now about to be stated. He wonde the commanders of all the instruments of death destruction have at any time suspected that, if the w of chaplains were really effective, they would become chief saboteurs of the army, navy, and air force. Ima an army chaplain's preaching to three hundred sol in uniform from the texts "Love your enemies," " for them which despitefully use you," "Abhor that w is evil; cleave to that which is good"! Imagine the c lain's announcing as his theme "Your Brother's Kee "All Men Are Brothers," or "Give Thine Enemy D and Food"!

The author maintains that no chaplain would preach the full gospel of peace and brotherhood and sacredness of all life and that it is wrong to murder your enemies. This is another case of "The one who the fiddler calls the tune." Why are all the chaplain anxious that the church continue to bless war and to s the soldiers? Their only statement seems to be: "We n give them Testaments and the privilege of worshi order to save them from the sins of army life in the a camps."

Has it never dawned upon anyone that religion not keep the respect of men by blessing their evil ef and the abundant immoralities of all wars? Why the great majority of soldiers in the war twenty-five y ago desert the church and all forms of religion when t returned to civil life? We know the answers. The au deserted the pulpit then and entered the marines promisd to be back when "it's over over there." If a m ister deserts his pulpit and the central teachings of religion in the time of war, he need not be surprise the common soldier deserts the preaching of the go for a generation to come. The nice clean boys, just c ing into manhood in the rural churches and Sun schools a quarter of a century ago, became stirred wave after wave of propaganda. Had that experienc directed hatred not cursed their lives and sent them f "To End War," "To Make the World Safe for Dem racy," and "To Save Our Homes and Our Loved C

n the Terrible Hun," this generation of men would e had more respect for religion and for the church and the gospel of Christ. The Civil War (what a name!) followed by great waves of evangelical revivals of gion; but the first world war (common nouns do not uire capital letters) was followed in our time by wide-ad indifference to the message of the church. If you st that a middle-aged man who served in that war best serve and help humanity by attending some rch and by worshiping with some religious group, you the original and final answer "O yeah!"

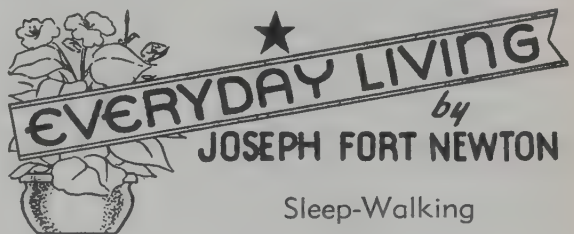
nce the effectiveness of modern war depends upon the led murder of all who are in enemy territory, includ- soldiers, sailors, and airfighters, as well as widows infants, and sick and insane, and all producers on ns and in factories, therefore any catspaw effort of y chaplains to bless war and to go all the way with the s giving them cigarettes and telling them emotional ies must ultimately be branded as sabotage. Here the nor lists as sabotage all efforts that decrease the won-ful effectiveness of modern war and destroy the desire ill. Can you imagine the thinking of a regiment com- in from bayonet practise in which accuracy in strik- the vital organs of the individual enemy before he es you has been drilled amid curses for hours—can imagine the thinking of such a regiment as they r a clean little white chapel and join in the singing of

"Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release"?

ou can no more make religion vital and meaningful he soldier in training for war than you can preach h and honesty to a band of robbers in the act of rob- a bank or filling station. The time to preach peace love and brotherhood is before the crisis arrives. If n preaching is really effective in life, the crisis will be ided; but since the crisis has not been avoided, let gious leaders confess our sins and our failures.

Vhat is the proposition, then? Simply that the lead- of all religions that have one universal God, definitely purposely forsake the way of murder and war as eless and unjust. Let a high level of respect for per- ality be maintained by all religion. Then you ask, ould you have chaplains to conduct religious services hin the army camps?" The author's answer is "No," again "No." "No army chaplains to sabotage or to roy the effectiveness of this instrument of mass mur- and death." "Ye cannot serve God and mammon." cannot live for love and for hate.

od is not on the side of either murderer who resorts var as a means of settling international disputes. Why we not be sensible enough to join in an organic world on for peace and for the protection of all human ngs? You cannot be both for and against the army hod. Neither can you be both for and against the herhood method of all true religion. If the right of gion lives, the wrong of war must die; if the peace God endures, the strife of war must cease; if the love God finds expression among brothers, the hatred of will cease to echo in the halls of time; and if men are made in the image of God shall forsake the s of all hatreds and war and murder, the kingdom of and peace and righteousness shall come on earth. The minister of Jesus Christ will not wear the uniform Mars or forsake the way of justice, and mercy, and peace, and brotherhood. By the love of God and all true religion, war as a human instrument is on the way out. Then no chaplains.



Sleep-Walking

In spite of horror upon horror, many of us are like somnambulists, people walking in their sleep. We cannot see, much less believe, the sinister and awful thing let loose in the world.

Slowly, one by one, however, we are waking up to the reality of the foul and filthy tyranny that threatens us.

Maude Royden, my helper at the City Temple in London, was a flaming pacifist. At last she realizes that the Nazi insanity is worse, by far, than even war, with all its modern weapons of terror.

For years Walter Lippmann lived in an ivory tower, with clever and cultured art rejecting the religious faith of our race. "The acids of modernity," he said, had eaten away the basis of faith.

How different he is today—a refined skeptic has become a preacher of the basic faiths by which men must live if life is to go on. An eloquent preacher, he is also earnest and persuasive.

What is left of our civilization will not be maintained, what is wrecked will not be restored, unless we remember, rediscover, and reestablish the faiths, the truths, on which it was founded.

"The revelation has been made," he adds. "By it man conquered the jungle about him and the barbarian within him." If men lose the faith that made them free men, they will no longer be free.

"These are the terms stipulated in the nature of things for the salvation of men on this earth, and in this tested wisdom we shall once more find the light and courage we need." Amen.

Even Dos Passos—some of whose stories were litanies of lust—now feels that he must find "The Ground We Stand On"—going back to the past, not so out of date as he imagined, to find footing.

Aldous Huxley taught us that life has no meaning. He had reasons, he said, for not wanting it to have meaning. Now he sees that, if men have nothing worth living for, life comes to an end.

Yes, even the clever blind men are getting their eyes open—let us hope that it is not too late in the day.

——When away from home I go into any and every sort of church. More than ever this summer I felt that the effect of the service upon me depended much more upon the man conducting it and the people around me than on the name of the denomination on the board outside. The most real and important difference between church services is not that one is Congregational and one is Methodist, but that one is stimulating, another is slow and dull; one touches life, another misses it; one is natural and sincere, another is artificial; one is a work of the Holy Spirit, another has no spirit of any sort; one is thoughtful, another is shallow. Perhaps indeed there are ultimately only two denominations—the dead and the living.—"Ludgate," in *The Christian World.*

Rev. William J. Smith of 909 Roosevelt Avenue, Pawtucket, R. I., will be ninety-nine years of age on Monday, November 3. Mr. Smith has been a reader of ZIONS HERALD eighty-three years and a subscriber seventy years. He was in the pastorate of the New England Southern Conference fifty-one consecutive years. Mr. Smith is now the oldest living alumnus of Wesleyan University, from which he was graduated in 1870.

Dr. Leslie D. Weatherhead is not coming to America, after all, this autumn, his physician having advised against his making the trip.

In the sudden death of Rev. C. Clarence Woodruff on October 20, the Newark Conference has lost one of its best-known members. Dr. Woodruff, a former superintendent of the Paterson District, had been pastor of Centenary Church, Newark, for the last ten years. He was ordained in 1900, and his entire ministry was in the Newark Conference. Long interested in the missionary cause, he was for years an honorary manager of the former Board of Foreign Missions of the Methodist Episcopal Church. His son, C. Rogers Woodruff, is assistant treasurer of the Board of Missions and Church Extension of The Methodist Church. Dr. Woodruff also leaves a widow and a daughter. As a minister in the Newark Conference, he was following in the footsteps of his father, the late Charles Stout Woodruff, long an honored member of that body.

Dr. Oscar T. Olson of Cleveland, Ohio, whose "Prayer in Time of War" appeared on the cover of last week's HERALD, was selected to deliver the Founder's Day address at Mount Union College, Alliance, Ohio, on October 20, commemorating ninety-five years of educational service by Mount Union to the Middle West. At the Founder's Day exercises the college planned to honor one of its distinguished alumni, Rev. John Z. Moore of the class of 1900, with the degree of doctor of laws in recognition of his outstanding service to the Methodist Church in Korea in the field of education. Dr. and Mrs. Moore were the last of the Methodist missionary group to return to this country from Korea. Dr. Olson received an honorary doctorate of laws from Mount Union in 1938.

Rev. William Thomas Cherry, the man who built the Methodist Publishing House and Mission Press in Singapore from a small printshop to a great enterprise that furnished Christian literature for a vast island world, died at Ridley Park, Pa., on October 11. Retired from missionary service in 1924 for health reasons, he had been pastor of the Ridley Park Methodist Church from 1926 to 1936, and then for a year at Eddystone, Pa., before returning to Ridley Park as a retired member of the Philadelphia Conference. Trained as a printer and also as a minister of the gospel, Mr. Cherry in 1899 heard that a "missionary printer" was needed for a struggling publishing plant in Singapore, and answered the call. For almost a quarter of a century he was associated there with such men as William F. Oldham and William G. Shellabear. He built the Publishing House and the Mission Press into one of the largest religious presses in Asia, and edited the *Malaysia Message*. For twelve years Mr. Cherry was superintendent of the Singapore District, and under his direction many churches and schools were established and advanced. For four years he was treasurer of the Mission, and for three different periods he was pastor of the noted Wesley Church in Singapore. Mr. Cherry was born in Bowmanville, Canada, October 11, 1872. He was educated at Union College, Schenectady, N. Y., and was a member of the Troy Conference when called to the mission field. He is survived by his wife, who was Miriam J. Thorpe, and by six children.

Miss Alice R. Appenzeller, former president of Ewha College, Seoul, Korea, has returned to this country and is joining the faculty of Scarritt College, Nashville, Tenn. Miss Appenzeller was in Boston last week and on Monday attended a luncheon given in her honor at the University Club by friends interested in Methodist woman's foreign missionary work.

Rev. Thomas P. Potter of New York has been appointed to head the statistical office of The Methodist Church—The General Minutes. He was for sixteen years assistant editor of the General Minutes of the Methodist Episcopal Church.

Rev. William R. Roberts, a minister in the New England Conference for seventeen years, died in Springfield Hospital on Tuesday of last week, October 21. He served charges in West Suffield, Feeding Hills, Florence, Colrain, and East Leyden. He was born in Wales, July 19, 1866. Surviving him are his widow, who was Carrie M. Tatro before her marriage; four sons, Arthur E., of Pittsfield, Clayton, of Atlanta, Ga., Lester and Wesley, of Springfield; and two daughters, Mrs. Ola Freeman of Springfield and Miss Ethel L. Roberts of Lowell, formerly director of Christian education for the New York East Conference Board of Educati Funeral services were held Friday afterno at the Dickinson-Streeter funeral parlors Springfield. Rev. Charles W. Jeffras, sup intendent of Springfield District, and R Cato Dick, pastor of St. James Metho Church, Springfield, officiated. Burial in Oak Grove Cemetery.

With Our Writers

DAVID SAGESER, Boston; a student in Boston University School of Theology who is also extension secretary of the Kentucky Federation, Youth's Temperance Council; as a member of a Methodist Youth Caravan, he traveled for eight weeks this past summer in the sharecropper country.

LYNN HAROLD HOUGH, Madison, N. J.; dean of Drew Theological Seminary.

CHARLES DANIEL BRODHEAD, Philadelphia, Pa.; pastor of the Erie Avenue Methodist Church, and the HERALD's regular correspondent for the Philadelphia area.

OSCAR M. POELD, Boston; a former Methodist pastor in Leningrad.

FREDERICK F. ADAMS, Voorheesville, N. Y.; a minister in the Troy Conference.

GILBERT PATTEN BROWN, Coytesville, N. J.; editorial writer and literary critic.

ROBERT GRANT ANDERSON, Oswego, Kan.; Boston University School of Theology '22, now pastor of the Oswego Methodist Church.

Announcement of the marriage of M Mary Nind Lacy and Charles Burress Bu ley on October 15 in the Westwood Co munity Methodist Church, Los Angeles, C has been made by the parents of the bri Rev. and Mrs. Henry Veere Lacy, missio ries in Foochow, Fukien, China. The bri who was born in China, is the granddau ter of the late Dr. and Mrs. William Lacy, missionaries in China for many ye She is a graduate of Ohio Wesleyan U versity, and taught for a short time in Hi Nan College.

Three California natives, seniors at B ton University School of Theology, beca deacons in The Methodist Church at ordination ceremony performed recently the school by Bishop James C. Baker of L Angeles, Cal., who was making his ann visit to the school on a quest for stude who desire church positions in Califor when they have completed their studies Boston. Those ordained were Roger Wi Sawyer, Glendale, Cal., a graduate of Ch man College; Hugh Nelson Lorm Pomona, Cal., a graduate of Pomona C lege; and W. Glen Evans, Long Beach, C a graduate of Redlands College, Redlan Cal.

Rev. Alfred Woods, now of St. John Newfoundland, is making one of his perio visits amid old friends and scenes in Mas chusetts. He appears as vigorous as ever, spite his ninety-four years. As usual, he making his headquarters, during his t months' stay, with Judge William E. L den, 64 Lincoln Avenue, East Saugus.

Miss Sarah W. Garnett, daughter of R and Mrs. Ambler Garnett of Cliftondale, accepted a position as a secretary in office of President Clyde E. Wildman DePauw University. Miss Garnett graduat from DePauw in 1940 and took special wo at Pierce Secretarial School in Boston. Garnett also is a graduate of DePauw.

Rev. W. O. Terry, pastor at Westboro a Upton, underwent a very serious emergen operation at the Hahnemann Hospital Worcester some days ago.

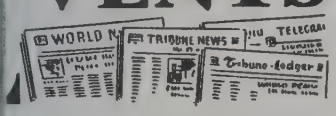
Mrs. Leopold A. Nies of Townsend, af two months in the New England Deacon Hospital recovering from a serious accide is convalescing in the home of Mr. and M Carl S. Nelson, 9 Ottawa Road, Arlingt Mr. Nelson is organist at Calvary Metho Church, Arlington.

Dr. Guy M. Hanner resigned the sup intendency of the Beth-El Hospital a National Methodist Tuberculosis Sanitari at Colorado Springs, Col., October 1, to t a similar position at the Desert Sanitari Tucson, Ariz.

An eminent figure has been removed fr theological circles with the death of Shailer Mathews, dean emeritus of Divinity School of the University of Chica on Thursday of last week in Chicago, as

f a stroke a few days before. Dr. s, born in Portland, Maine, seventy-ars ago and a graduate of Colby Col-d Newton Theological Institution, he faculty of the Divinity School of versity of Chicago in 1894. He was lean from 1899 to 1908, and dean 08 until his retirement in 1933. Dur-course of his long and distinguished e served as president of the Federal of the Churches of Christ in Amer-ling that office for the quadrennium and in 1915 was in Japan as a rep-ve of the churches of the United The notable list of books that came s pen included such volumes as "The Teaching of Jesus," "Creative Chris-"New Faith for Old—An Autobiog-(published in 1936), and "Is God s?," which was reviewed in the a few weeks ago. Dr. Mathews had ng identified with the Chautauqua on, and headed its religious work ent from 1912 to 1934. As a trustee Church Peace Union for many years, been an untiring advocate of peace oe of war.

VENTS



fall meeting of the Springfield Dis-ethodist Fellowship will be held at st Methodist Church in Westfield on day of next week, November 5. Din-l be served at 6.30 P.M. Dr. F. Gerald of Boston University will give the of the evening. Dr. Rolland R. Smith president.

and for trained social workers and s educators is greater than the supply, ng to Dean Richard K. Conant of University's School of Social Work fessor Marie C. Powell, associate pro-f religious education in the Division igious Education. They base their nt on the fact that last June's entire ing class of the School of Social totaling 31 students, and 100 per cent June graduates in the field of religious on have been placed. "More requests ined religious educators have come Division of Religious Education than e been able to fill," Professor Powell

October 18 issue of *Information Ser-* eekly publication of the Department earch and Education of the Federal l of the Churches of Christ in a, is devoted to a portrayal of the situation in the several states of the Some idea of the complications in-in the attempt to show a national of the liquor traffic and the mea-dopted for its control may be gained he opening sentence of this survey: Gaul is divided into three parts, ac-g to Cæsar; but the United States is l into about 3300 parts, so far as the situation is concerned, and the trouble nobody knows just what many of arts are." Despite the difficulties, how-comprehensive picture of the national as regards liquor is presented in this survey, under the following headings: "The Situation as It Is," "Increasing Dry Sentiment," "Local Option Elections in 1940," "Per Capita Consumption of Intoxicants," and "Existing Forms of Control by States." Credit for the material is given to the Board of Temperance of The Methodist Church. Anyone desiring more accurate knowledge concerning the present status of the liquor traffic in these United States should secure a copy of this issue of *Information Service*. The price is ten cents, and the address 297 Fourth Avenue, New York City.

Two Boston Methodist churches—Baker Memorial, Dorchester, Rev. Henry W. Bock, pastor, and St. Andrew's, Jamaica Plain, Rev. Robert H. Jongeward, pastor—are celebrating their fiftieth anniversaries this week and next respectively. In each case there are special preachers on the two Sundays beginning and ending the program, and an anniversary banquet on Thursday evening.

"Every Man's Book" is the title of a concise little volume that is soon to appear from the pen of Francis Carr Stifler, editorial secretary of the American Bible Society for the last five years. Much of the material is taken from the scripts that Dr. Stifler has used in his recent series of broadcasts on the Bible over the facilities of the National Broadcasting Company. The book will be published by Harper & Brothers on November 20, and will sell for one dollar.

"One Foot in Heaven" will be on the radio next Monday evening, November 3, in the "Cavalcade of America" program. Fredric March will play the part of Rev. William Spence, as he does in the motion picture. His wife, Florence Eldridge, will be heard as Mrs. Spence.

The Youth Fellowship of the Methodist Church at New London, Conn., cleared more than fifteen dollars on the "Bite Bar" that it operated as an accommodation during the session of the New England Southern Conference at New London last June. Part of the proceeds went toward redecorating the church parlors, where the fellowship holds its meetings. With the remainder, new American and Christian flags were purchased to be flown together from the staff over the main entrance to the church. These flags, replacing the much-worn standards given by former members of the Epworth League, were first displayed on Sunday, October 19.

A three-day program beginning with the Founders' Day Celebration on Friday of this week will signalize the dedication of the Annie Merner Pfeiffer Chapel and the Little Theater at Bennett College, Greensboro, N. C. For the Founders' Day program Friday afternoon, the scheduled speaker is President Herbert J. Burgstahler of Ohio Wesleyan University. A dinner that evening will honor Mrs. Henry Pfeiffer of New York City, for whom the new building, erected with funds from the Pfeiffer estate, is named. For Saturday two conferences are planned, one on "The Problems of Women's Education in Retrospect," with addresses by President Mary McLeod Bethune of Bethune-Cookman College, Daytona Beach, Fla., and President Florence M. Read of Spelman College, Atlanta, Ga., and the other on "Women's Education of the Future," with Mrs. Juanita H. Thomas, chairman of the Committee on Standards, National Association of College Women, Washington, D. C., presiding. In the evening a pageant, "The Kingdom, the Power, and the Glory," is to be presented by Mrs. Ruth M. Worrell of Columbus, Ohio, in collaboration with Erostine E. Coles, the Little Theater Guild of Bennett College, Dr. R. Nathaniel Dett, and the Bennett College Choir. The three active bishops of the Central Jurisdiction—Robert E. Jones of Columbus, Alexander P. Shaw of Baltimore, and Lorenzo H. King of Atlanta—are expected to participate in the Sunday morning worship service, which is to be followed in the afternoon by the dedication service proper. President David D. Jones of Bennett is to be congratulated upon the apparent excellence of the program that has been arranged for the three days.

The remodeled sanctuary of Harvard-Epworth Methodist Church, Cambridge, will be dedicated at a vesper service next Sunday afternoon, November 2, at four o'clock. The pastor, Rev. Hamilton M. Gifford, will be assisted by Rev. Fred Winslow Adams, former pastor of Harvard Street Church, and Rev. William Gunter, district superintendent. The dedication address will be given by Bishop G. Bromley Oxnam. When the Harvard Street Church property was sold last winter to the Protestant Episcopal Diocese of Massachusetts and the parishioners voted to merge with Epworth Church, the terms of the merger stated that the money from the sale of the Harvard Street property should be used to remodel Epworth Church. During the summer months the auditorium has been completely altered according to plans drawn by Collens, Willis & Hubbard, architects. The floor has been raised to the level of the Sunday school room. The altar was moved from the north side to the eastern end of the church, and a triple arch forms a perfect setting for the chancel. The circular seats have been replaced by straight pews on both sides of a wide center aisle. The ceiling has been changed, and new lighting fixtures have been installed. The choir loft has been removed, and the choir is seated on each side of the chancel. The alterations committee consisted of James F. Farr, chairman; Rev. Fred Winslow Adams, Rev. Hamilton M. Gifford, Charles Belluche, Harold C. Durrell, and E. H. Cooley.

Still Climbing

Subscriptions to ZIONS HERALD on the three-year basis, underwritten by the quarterly conferences of the Boston Area, continue to pile up. Boston and Worcester districts are now running almost neck and neck as they approach their total goals, Boston being only 11 subscriptions ahead of Worcester at this writing. Each has achieved approximately 80 per cent of its goal. Largest percentage of gain during the past week is registered by the Northern District of the New Hampshire Conference with an increase of more than 200 per cent over the number of subscriptions reported a week ago. We plan to reserve a full page of space in next week's HERALD for a complete report, by quarterly conferences, of subscriptions secured throughout the Area up to November 3. Says Rev. H. Daniel Hawver of the Northern District in reporting twenty-eight subscriptions from four churches, "Not one objection from laymen so far, and all today were secured with enthusiasm."

"A Pilgrimage to Paradise"

Before an audience of some 200 hearers gathered in the parish hall of St. John's Methodist Church in Watertown at the season's opening meeting of the Boston Methodist Social Union, on Monday evening of last week, Dr. Vincent Ravi Booth, minister of Old First Church, Bennington, Vt., and founder of Bennington College, delivered an address of great power on Dante's "Divine Comedy." Dr. Booth took as his theme "A Pilgrimage to Paradise," and carried his hearers in imagination down into the Inferno and then up the mount of Purgatorio to Paradiso. No more impressive address has been delivered before Boston Methodists in the recent history of the Social Union.

In the absence of the president of the union, Howard W. Selby, who had been called away from the city by the death of Mrs. Selby's father, the vice-president, Herman T. Gammons, presided. After the singing of the Doxology, and the invocation offered by Rev. Francis D. Taylor, pastor of St. John's Church, a catered dinner was served.

The musical features of the program were furnished by Rhoda Burnap, soprano, accompanied by Carle Malley. Miss Burnap sang two numbers before and two after the business session.

After welcoming the Methodists of Boston and vicinity to this Social Union gathering and making reference to the absence of Mr. and Mrs. Selby, Mr. Gammons called upon the treasurer, Lester H. Hilton, for his report, and on Mrs. Harry B. Hill for her report as chairman of the membership committee. Nine persons were elected to membership in the Social Union. Messages of sympathy were ordered sent to Mr. and Mrs. Selby, and also to Sam T. Emery and William C. Rice, who were unable to be present on account of illness.

In presenting the editor of ZIONS HERALD, who was to introduce the speaker, the toastmaster took occasion to urge that all the churches cooperate in the campaign for three-year subscriptions to the HERALD.

The editor began his remarks by saying that he proposed to combine a "Highlight" with the introduction. He then read a list of preachers of other denominations who began their careers as Methodist ministers. He called the names of S. Parkes Cadman, Frank W. Gunsaulus, Charles R. Brown, Charles E. Jefferson, Nacy McGee Waters, Bishop George Craig Stewart, M. H. Lichliter, Garfield Morgan, Harold W. Ruopp, Howard S. Wilkinson, Samuel D. Ringrose, Norman V. Peale, John H. Miller, Frank E. Duddy, John M. Phillips, Laurence H. Blackburn, and Vincent Ravi Booth. Only four in this list of preachers did not attend Boston University School of Theology.

In introducing the speaker of the evening, the HERALD editor took occasion to tell something of Dr. Booth's career in college. He said that Dr. Booth had come to Ohio Wesleyan University from his home in Florence, Dante's native city, some 630 years after the birth of that great Italian poet, and that, upon the completion of his college course, he had attended Boston University School of Theology, graduating in the class of 1901.

Dr. Booth, after responding to the introduction, spoke in part as follows:

"Dante's fame rests on three achievements of the first magnitude.

"By writing his poem in the Tuscan dialect, he lifted this dialect to the plane of a great European language. It became the language of all educated Italians. In the second place, he restored through his writings to the Italian people the consciousness of their racial and national unity, destroyed by the collapse of the Roman Empire, and inspired every patriot for the next 600 years to struggle for the unification of Italy. In the third place, he is the author of the greatest religious epic poem of all time.

"The student of the 'Divine Comedy,' better translated into English 'Divine Drama,' must remember, first, that this is a religious poem, and that Dante has little to say to the man who is not interested in religion; second, that it is the spiritual autobiography of the poet. It is Dante himself who passes through Hell, coming to understand the hideousness of sin. It is Dante himself who painfully climbs the terraces of the Mountain of Redemption, undergoing the discipline of purification. It is Dante himself who passes into the presence of God guided by Beatrice, symbol of divine revelation.

"Dante's Inferno is a vast funnel-shaped abyss, four thousand miles deep, extending down to the center of the earth, roofed over by the crust of the Eastern Hemisphere. The gate of Hell is somewhere near the earthly Jerusalem. It is divided into ten circles or terraces, gigantic steps leading down to the center of the earth. On each terrace is punished a type of sinners, and the punishment is intended to suggest the nature of the sin in question. The sins grow more terrible as the bottom of Hell is approached. The bottom of Hell is represented to be a vast lake of ice in which are frozen arrogant traitors. Treachery freezes the milk of human kindness. In the middle of the lake of ice is frozen Lucifer, the archangel who, in his arrogant treachery, led astray countless angels in an attempt to dethrone the Almighty. In his three mouths he crunches the bodies of Brutus and Cassius, who plotted the death of Cæsar, symbol of government, and the body of Judas Iscariot, who betrayed Jesus, symbol of the church triumphant.

"Having looked on the Emperor of the Abyss, Dante realizes that sin is the most hideous thing in the universe, to be repudiated, fought, and mastered.

"The two pilgrims, Dante and Virgil, escape from Hell by threading their way through a subterranean corridor passing through the Western Hemisphere. On Easter morning, the resurrection morning, of the year 1300 they emerge at the center of the Western Hemisphere at the foot of the highest mountain in the world, surrounded by a vast ocean which no man has crossed in the flesh.

"In several passages of great power and beauty, Dante makes it perfectly clear that the spiritual meaning of the Purgatorio is spiritual freedom. The countless pilgrims toiling up the mountain are animated by one great purpose—to pass from the darkness of sin into the light of holiness; to move out of materialism into spirituality; to achieve the glorious liberty of the children of God.

"In describing the ante-Purgatorio, the corkscrew road that winds around the mountain up to the gate of Purgatory, Dante enters into a discussion of what constitutes salvation. It is not escape from hell, neither is it entrance into heaven at the eleventh hour. A man is not saved until his will functions in unison with the Divine Will, so that his greatest joy is to do the will of God promptly and fully, as it is do heaven. Such complete union and munion with God comes through hourl secration in time and eternity.

"The gate of Purgatory is approach three steps which symbolize confession trition, and atonement. The threshol solid diamond symbolic of Christ, th foundation. Seated on the threshold glorious angel who with a pointed cuts seven times the letter *P* on Dante's And now the seven cardinal sins lurki Dante's soul are stamped upon his bro be erased by the discipline of redempt

"Dante's Purgatorio consists of seve races, each terrace running around the tain. On each terrace is purged one c seven cardinal sins. The most serious first. They are the sins of the spirit, gance, envy, anger. Then comes the of transition from the sins of the spirit t sins of the flesh, sloth. The sins of the are avarice, gluttony, and licentiousness greatest of these is avarice.

"Painfully climbing from terrace to race, Dante undergoes on each the pline of purification until he reaches th restrial Paradise on top of the mou renewed in every fiber of his being.

"Thus far Virgil, symbol of reason been able to guide his pupil. Reason guide a long way the seeker after God the moment comes when reason fails only divine revelation can usher us int presence of God. In saying farewell, V exclaims, 'Thee o'er thyself I ther crown and miter.' The crown is the sy of kingship; the miter is the symbo priesthood. Dante through the disciplin redemption has become the king and p of his own soul.

"Beatrice, symbol of divine revelation, to her promise, meets Dante in the to trial Paradise, and undertakes to guide into the presence of God.

"Dante's Heaven consists of ten cel spheres: the heaven of the moon, of cury, of Venus, of the sun, of Mars, of ter, of Saturn, of the fixed stars; the Pri Mobile and the Empyrean. It is based o Ptolemaic system of astronomy. When moment comes for Dante to pass heaven to heaven, he is lifted by gazing the eyes of Beatrice; that is, by revel In each heaven he carries on profound logical and philosophical discussions various groups of the redeemed. The diso is a compendium of the theology o Middle Ages, and therefore of interest c to scholars.

"Finally Dante arrives on the edge o Lake of Light in the heart of the M Rose, and is permitted to gaze for an i into the depths of the Divine Being. L his eyes on high, he sees three circl light, one above the other, a symbol o Trinity. The three circles reflect each Each circle emits a peculiar quality of the three shafts blending to form the p light. 'God is light, and in Him is no ness or shadow of turning.'

"And as Dante gazes into the dept the Divine Being he thinks that he the lineaments of a human face. This of the most sublime and telling passa the poem, since it suggests the human God, encouraging us to go boldly unt throne of grace to obtain help in ti trouble.

"But the vision of the Eternal is too

io Dante lowers his eyes and brings m to a close.

igor failed the lofty fantasy.
w was moving my desire and will,
a wheel that equally is moved,
ve that moves the sun and the other tars.'

nclusion of the matter for Dante is rnal Love is the dynamic at the heart nter of the universe."

wing the address the benediction was nced by Rev. William Gunter, superent of Boston District.

gfield District W. S. C. S.

Springfield District Woman's Society istian Service held its fall meeting 21, at the Westfield Methodist , with the district president, Mrs. A. French, presiding.

morning session opened at 10.30 with ns led by the pastor of the church, verett I. Farnsworth. After the usual Mrs. Harold H. Cramer, Confercretary of children's work, gave a "New Plans for Children." A special of this session was a summary of the to questionnaires previously sent to al societies of the district. This was ed in an original manner by Mrs. Hutchinson of Trinity Church, Spring-

heon was served at 12.30 to more 00 visitors by the members of the ld Woman's Society of Christian Ser-

d-table discussion groups met at 1.15 rent rooms under the leadership of rious district officers. The whole asconvened at two o'clock for the afteression, which opened with devotions ted by Mrs. Everett L. Farnsworth. eaker of the afternoon was Rev. Her- Bair of Fairview Church, Holyoke, ook as his subject "We Change ."

c for the day was furnished by Mrs. aice, soprano, and Mrs. Flora Pringle, t, both of Westfield.

ouncement was made of a Springfield Woman's Society of Christian Serncheon meeting for January to be held Street Methodist Church, Northamp-

RENA B. HADLEY, Rec. Sec.

Neighborliness in Action

itt College, Vanderbilt University, and Peabody College have granted ships to six Brazilian students to study llaborate in the preparation of a Por- Word Book for language study. Our ment has helped provide transportar the students, and the Institute of tional Education has been cooperaa that today the six Brazilian students nrolled and are at work. Anna Rickli acher from a mission school in Sao Dina Rizzi is the supervisor of a mishool in Ribeirao Preto; Iolanda Leite eacher of French in a government in Sao Paulo; Wanda Galvao teaches government secondary school in o, Sao Paulo; Jorge Campello is edul secretary of the Young Men's Chrissociation of Sao Paulo, and Juvenal s pastor from the Brazil Methodist . Under the direction of professors he three cooperating institutions of the University Center in Nashville, Tenn., these young people are making records of proper pronunciations, and are building the basis of adequate language study materials for English-speaking persons who wish to study Portuguese. Through their interpretation of Brazil to college and community groups, a better understanding of Brazil is developing. Through their contacts with college and community life they are absorbing impressions that will enable them to interpret Americans to their people.

Nearly fifty million South Americans, more than half the total population, speak Portuguese. They are Brazilians, traditionally our best friends south of the Rio Grande.

Youth Peace Demonstration

Two million Methodist youth have been called to take part in a nation-wide Armistice Day peace demonstration to keep the United States out of war, it is announced from Nashville, Tenn., by Rev. Harvey Seifert, national secretary of the National Conference of the Methodist Youth Fellowship.

"While our nation hovers threateningly on the brink of war, the National Conference of the Methodist Youth Fellowship, inspired by the ideals of the Prince of Peace, calls upon all Methodist youth to rally to keep the United States out of war," is the first sentence of the "call" that has been sent to officers of young people's organizations in the 43,000 Methodist churches in the country through the officers of Conference and student youth groups.

"On Armistice Day let the strong voice of Christian youth be raised, while there is yet time, for peace—not for selfish reasons, but because we believe that only a United States at peace can make its highest contribution to democracy and to the welfare of the world," continues the "call."

Suggestions for holding peace rallies in local churches and on subdistrict and district levels of the youth organization are included in the materials that have been sent out from the Nashville headquarters. A request is made that each demonstration send copies of a resolution condemning war to the President and to members of Congress. Individual protests also are urged.

Fasting for one meal and the donation of the money saved to the Methodist Commission on World Peace, 740 Rush Street, Chicago, Ill., to be used in the support of conscientious objectors in alternate service camps, is another recommendation in the "call."

Approval of the plan for peace demonstrations and the plea for fasting was given by youth representatives from 66 Conferences and 26 state student movements at the Labor Day week-end organization meeting of the National Conference, held in Baldwin, Kan.

Fortieth Anniversary

The fortieth anniversary of the laying of the cornerstone of St. James Methodist Church, Springfield, was the occasion recently for a week of happy reunion of members, friends, and former pastors of the church.

On Sunday morning, September 28, Rev. Edson R. Leach was greeted by a capacity audience, while in the evening the people were led by Rev. Charles W. Jeffras, district superintendent, in a service of consecration and dedication. Wednesday evening, at the anniversary banquet, there were greetings from friends and from the two former pastors who were present, Rev. G. W. Hylton and Rev. Joseph Belcher. The Woman's Society of Christian Service, under the leadership of Mrs. Frank S. Woodhall, invited all women of the church for an evening of inspiration and fellowship on Friday. The week of celebration closed on Sunday, October 5, with a well-attended service of holy communion in the morning and a pageant, "Memories of St. James Church," written and directed by Mrs. Robert P. Lambert, and enjoyed by a large audience, in the evening.

The anniversary celebration under the direction of the pastor, Rev. Cato Dick, was the climax of a busy summer during which the church had been repaired and the sanctuary beautified. Including much labor freely given, about $2500 was expended in the process of redecoration. This achievement speaks well for the spirit of the people and the earnest devotion of Robert P. Lambert, lay leader.

Several memorial gifts were made which enhance the worshipfulness and serviceableness of the sanctuary. These include an altar cloth given in memory of Mrs. John Bock by Mrs. Harlan Sebolt, Harold Bock, and Alvin Bock; an altar cross given in memory of Mrs. Ruby P. Young by Judson O. Young and family; a flower vase given in memory of Daniel W. Sayre by Mrs. John B. Ratcliff and family; a pulpit scarf given by the Sunshine Girls, and a church register given in memory of Mrs. Lottie Wood by Fred E. Wood.

MR. EDITOR!

Reader Writes

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Asks Prayers

As chaplain of the Royal Norwegian Air Force, I have respectfully inquired of the heads of the leading churches in Canada and the United States if they would consider asking all the clergy under their authority to include, in morning worship on Sunday, November 9, a prayer in behalf of the Royal Norwegian Air Force, the army, the navy, the merchant marine, and all Norwegians in their occupied homeland.

Such an act would be in behalf of an ally, in honor of and in celebration of the first anniversary of the Air Force Training Center in Canada.

If this prayer were read to the communicants of all churches at morning worship on the same day, it would be the means of directing words, thoughts, and spirit toward an objective which all godly people would profit in honoring.

If you would be so moved as to allow your personal influence in spreading the effect of the use of such liturgic prayer, its purpose would be deeply strengthened.

At Church Parade on the same day at St. John's Garrison Church in Toronto, there

will be held a Lutheran memorial service in honor of those members of the Norwegian Air Force who, in the past year, have lost their lives in service. BERGE OVERLAND, Lieutenant-Chaplain Royal Norwegian Air Force.

Toronto, Ont.

Boston District Letter

★

WILLIAM GUNTER, Superintendent

The Boston District Conference was held in Greenwood Memorial Church, Dorchester, Wednesday, September 24. At 6.30 P.M. a turkey dinner was served by the women of the church to 317 persons. The helpful addresses delivered by Bishop G. Bromley Oxnam and Rev. Newell S. Booth were highly appreciated. The ministers and laymen of this district have resolved that ZIONS HERALD shall continue to have their loyal support. The district confidently expects to oversubscribe its quota in the campaign for new subscriptions. This can be done in every church where the merits of this indipensable church paper are faithfully presented. The district superintendent stressed the need for an adequate program of Christian education in every church; called upon the laymen wherever possible to increase the salaries of the ministers; pleaded for increased support for the missionary causes; advocated the reduction of church indebtedness, and urged a never-ceasing campaign for the salvation of souls.

Early in August, the wife of Rev. John Mason, pastor at South Walpole, passed on to her eternal reward. She was greatly beloved by all who knew her. Her supreme faith and noble Christian character endeared her to her many friends. Mr. Mason continues to carry on his parish duties with high courage.

The following pastoral changes are noted: Rev. Arthur T. Samuelson, a student in Boston University School of Theology, has been appointed to the Boston Swedish Church and Rev. Elmer I. Carriker to Allston. These men have been cordially received.

Six hundred members and friends of St. Mark's Church, Brookline, recently gathered to pay a well-deserved tribute in recognition of the twenty years of fruitful service rendered this parish by Rev. and Mrs. William R. Leslie. Prominent men and women, in every walk of life, expressed their appreciation and admiration for the work that has been accomplished under the guidance of these consecrated leaders. Dr. Leslie is a specialist in the art of pastoral calling. He labors tirelessly, and is interested in every good cause. Large and enthusiastic congregations fill the church each Sunday. This society is exceptionally well organized and continues to exert a profound spiritual influence in the community.

Fourth Church, Boston, Rev. S. M. Riley, Jr., pastor, recently held a Victory Banquet in honor of the pastor's successful efforts to liquidate inherited unpaid bills amounting to more than $3000. The turkey dinner was enjoyed by 220 members and friends of the church. A purse of money was presented Mr. Riley. Under his progressive and spiritual leadership, this church has gone steadily forward.

Extensive improvements have been made on the parsonage of the Forest Hills church. The people here are quite enthusiastic about their new pastor and his wife, Rev. and Mrs. Arthur Hopkinson, Jr. Mr. Hopkinson is especially interested in young people's work. A successful and happy ministry is predicted for these capable leaders.

The members of the Newtonville church, Rev. J. Franklin Knotts, pastor, rejoice in the transformation of the sanctuary, which has been completely and attractively redecorated at a cost of $3200. Sunday morning, September 21, an impressive service of rededication was held. The district superintendent delivered the dedicatory address. This church may well be proud of having one of the finest organizations for men in the Conference.

St. Paul's Church (Italian), East Boston, Rev. Frank L. Pizzuto, pastor, has undertaken a fine program of church renovation; the same is true of the Lithuanian Church, South Boston, Rev. B. F. Kubilius, pastor. Rev. W. S. Haycock, pastor of Union Church, East Boston, has organized a group of volunteer workers who have accomplished miracles through the medium of paint and hard work.

During the summer months, the church at South Walpole has been wholly transformed under the leadership of the pastor, Rev. John Mason. Twenty-eight hundred dollars has been raised and spent. A much-needed heating plant has been installed, new carpets have been purchased, the electrical system has been modernized, and the church has been attractively painted on the interior and exterior. This is a remarkable achievement! Pastor and people are to be congratulated.

Rev. Lemuel K. Lord has won for himself a large place in the hearts of the members of the church at Hyde Park. It was good to attend a helpful prayer service on a recent visit to this church. Fifteen new members have been added to the church rolls since Conference. The pastor is an effective speaker and well versed in the art of giving wise counsel.

The sanctuary of St. Paul Church, Jamaica Plain, has been thoroughly renewed. Walls, pews, ceilings, floors, and chancel have all been transformed. The total cost of the new improvements, $1100, has been entirely cared for. This society has the distinction of being the congregation with the highest per capita giving for World Service on the Boston District. Rev. J. Rex Shepler is the efficient and faithful pastor.

At the Newton church, Rev. Charles T. Allen, pastor, there has recently been completed a comprehensive program of long-needed repairs and improvements in the church building. A new stage, complete with curtains and lighting equipment, has been erected in the vestry. New chairs also have been purchased. The former vestry annex has been transformed into a parlor, decorated and furnished in the best of modern interior decorative taste. The toilet facilities have been modernized. A great deal of painting, electrical, and carpentry work also has been necessary. The total cost of the undertaking amounts to $2750. For certain memorial projects involved in the program, $1400 was available, and the cost of the vestry chairs was underwritten by the church school. The remainder is being raised as a Church Improvement Fund by the individual giving of the people. This task has been practically completed.

Early in October the district was honored by the presence of such distinguished leaders in the realm of Christian education as Dr. N. F. Forsyth, Dr. Walter Tow Miss Mary Skinner. These national conducted a two-day coaching confe St. Mark's Church, Brookline. This thought it was a serious mistake t ministers were not urged to attend ev sion of this vital conference.

The Women Won't Be F

[*The Christian Science Monitor,* Mass.]

Currently, the organized brewers United States are publishing an ad ment addressed to the women of the which is arousing wide-spread prote appeal purports to tell the truth abo and its effect, but its very text prov far its authors have missed the mar advertisement asks that beer be serve a mother's approval" to young people that it is fattening, rates it as " Nature's blessings to mankind," and that beer "can do much to make life sweeter, more worth living."

The statement that has caused a nun readers of this newspaper to send in of the offending advertisement is one intimates that women should change opinion about beer, as they have abo powder, petticoats, and the length of Beer, say its makers, "used with good sense," is not an intoxicant. But was rated an intoxicant by law two tions ago, is it any less so today? Op may change, but not facts.

It might be asked parenthetically opening of barrooms to women since and the advertisements suggesting fe use of beer bear any relation to the by the Federal Bureau of Investigation weeks ago of a sharp increase in the of women for drunkenness and for d while intoxicated during the first h 1941.

Women naturally will look askance the brewer's advertisements. They pr will prefer that the "facts" about beer from impartial and disinterested s rather than from those who profit by it Most women, either by experience or tion, have come to know that the use o liquors often leads to alcoholism and serious consequences. Moreover, they that tests have proved *one* glass of b be sufficient to delay mental reaction to cause motoring accidents. The woma of the United States is not likely to b led by such specious arguments.

Mortgage Burned

An impressive ceremony wrote the to an eleven-year indebtedness when P Methodist Church at Lyndonville, V cently burnt its mortgage deed. To cel the occasion, a Fellowship Supper was at which a large number of the famil the church constituency were repres The pastor, Rev. Norman C. Webster announced the previous Sunday mo that the canvass, sponsored largely b Woman's Society of Christian Service been successfully completed and tha church was now free of debt. Rev. Markey, pastor emeritus, was present supper and spoke. A musical progra local talent was enjoyed. The high li the evening arrived when the pastor lighted match to the mortgage deed people rose and sang the Doxology.

Book Reviews

A READER'S ROAD MAP

rship in Theory and Practise

I AND FREEDOM IN WORSHIP. By Clar-
ce Seidenspinner. Willett, Clark & Com-
ny: Chicago, New York. Price, $2.

ke American skyscrapers, functional
es, streamlined trains and automobiles,
comes a streamlined book on "Form
Freedom in Worship." This is the work
Methodist minister who has genius. His
is a fresh breeze from out the Middle
. It upsets tradition while rooting itself
recedent. It retains old forms only by
ng into them new contents. It offers
dern design for liturgical worship, but
it on a fifth-century Te Deum pattern.
murs somewhat at symbolism, yet con-
for the historical chancel. It is so radi-
nd revolutionary that it is a perfect tar-
or criticism. It is so reverent in its search
ellowship with God, so resplendent in
rtistry, and so rich in vital liturgical
rial that it is bound to have effect in the
r conduct of public worship and the
r building and remodeling of houses of
hip. It is the most modern and vibrant
ssion of worship to find the public print
dozen years. Its presentation of the
communion, the Christian Year, pulpit
rs, and other liturgical material, if care-
applied, would vitalize many an imma-
or dead service of public worship. Here
rich mine in which to delve. Here is
in making the timeless timely.

E, LET US WORSHIP. By Albert W.
lmer. The Macmillan Company: New
rk. Price, $1.50.

SHIP. By J. O. Dobson. The Macmillan
mpany: New York. Price, $1.25.

ese two books on worship are addressed
vast number of readers. The first is "A
al for Small Churches," according to
btitle, and that means the large major-
f churches; and the second, as the author
s in the preface, "is addressed both to
who neglect and to those who join in
c worship," and that makes it practically
imous. These two small volumes sup-
ent each other nicely: Mr. Dobson dis-
s the necessity, the meaning, and the
ner of worship, while Dr. Palmer em-
zes the practical phases of conducting
ces. Both interestingly and helpfully
le theory and practise. They are for
laymen and ministers. Both discuss the
of prayer, the Bible, the communion,
the sermon in worship. Mr. Dobson's
rical treatment of these topics is espe-
illuminating, written in an English
sphere.

. Palmer is well known as the president
Chicago Theological Seminary and the
or of a number of books. His wide pas-
experience, his fine scholarship, and
terary facility and charm make his writ-
and utterances especially impressive.
book is prepared primarily for small churches and is dedicated by the author to the little white New England church at South Wallingford, Vt., where as a student pastor he struggled with the problems of leadership in public worship. The goal of the book can best be stated in the author's own words: "To throw light on the problem of the small church, whether urban or rural; to bring encouragement and practical suggestions to those who are responsible for the leadership of worship services; to give ministers new power to analyze their problems and fresh courage to move toward their solution; and to inspire choirs and congregations with an informed interest in the cooperative task of serving the community through better services of public worship." This reviewer is so impressed with the value of this book and the need of improved worship services that if he were financially able he would offer it as a gift to every New England pastor or lay leader who would ask for it and promise to read it.

Biography—Biblical and Otherwise

THE GREATEST MEN OF THE BIBLE. By Clarence Edward MacCartney. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

WOMEN OF THE BIBLE. By H. V. Morton. Dodd, Mead & Company: New York. Price, $2.

FOUNDERS OF CHRISTIAN MOVEMENTS. Creative Personalities. Volume III. Edited by Philip Henry Lotz, Ph.D. Association Press: New York. Price, $1.25.

Biography is nearly always easy, interesting, and profitable reading. Bible characters are especially attractive, almost fascinating. Dr. Clarence E. Macartney found this out during his first pastorate and made this important homiletic discovery that people like to hear sermons on Bible characters. His volume "The Greatest Men of the Bible" is a series of sermons on characters selected by the author's congregation—the first eleven in the order of their importance. The four others represent Dr. Macartney's own choices for inclusion in the company of the elect. These are the characters selected as the greatest men of the Bible: Paul, David, Moses, John, Peter, Abraham, Joseph, Isaiah, Elijah, Samuel, John the Baptist, Jeremiah, Daniel, Joshua, and Job—eleven from the Hebrew Scriptures and only four from the Christian Bible! Two of the preacher's own choice are from highly imaginative books—apocalyptic Daniel and dramatic Job—although he mentions neither fact, indicative of his strict conservatism. The style is vivid, and the sermons will interest and benefit the average reader, but they will not ruffle the brain convolutions of the Bible scholar. Dr. Macartney is at present pastor of the First Presbyterian Church, Pittsburgh, Pa.

H. V. Morton's "Women of the Bible" is a refreshing volume from a well-known writer on Biblical themes such as "In the Steps of the Master," "In the Steps of St. Paul," and "Through Lands of the Bible." He presents twenty-four women of the Scriptures, one of the most remarkable female portrait galleries in the world. His first-hand knowledge of Bible lands and customs enables him to throw about these characters a geographical setting and a homelike atmosphere that cause them to live and move across the pages. From Eve to Pilate's wife, and from Ruth to Mary Magdalene, he makes them as fascinating as fiction. The work is scholarly, artistically printed and beautifully written.

"Founders of Christian Movements" includes only one Bible character, namely, St. Paul, but fourteen other great religious leaders are presented in ten-page essays by as many different authors, under the editorship of Dr. Philip Henry Lotz. These dramatic character sketches were prepared for young and old who like adventure. Classes for their study are suggested, and helps follow each biography. Dr. Lotz has been generous in the offerings of Methodist writers: Dean Frank G. Lankard of Drew University on "William Booth," Professor Georgia Harkness of Garrett Biblical Institute on "John Calvin," W. D. Schermerhorn, emeritus professor, also of Garrett, on "St. Francis of Assisi," Professor Henry H. Meyer of Boston University on "Zinzendorf," Lowell B. Hazzard, pastor at Quincy, Ill., on "St. Benedict," J. V. Thompson of Drew on "Martin Luther," and John W. Prince, Methodist pastor at Clinton, Conn., on "John Wesley." Among other great religious leaders presented are "Robert Raikes," "Walter Rauschenbusch," "Horace Bushnell," "Alexander Campbell," "Loyola," "Channing," and "George Fox."

Rescuing Christmas

GOD'S CHRISTMAS. By Rev. Ernest A. Miller. Fortuny's: New York. Price, $1.50.

A timely volume at this season of the year, and appropriately bound in red and gold, comes from the mind and heart of Rev. Ernest A. Miller, well-known New England Methodist minister in Lawrence. "God's Christmas"—twenty-one sermons, addresses, essays, and meditations—is an attempt to rescue this holy festival from becoming more completely "the pagan's Christmas, the tradesman's Christmas, if not the devil's Christmas." Some of the chapter headings are suggestive of the general treatment: "Christmas Is Poetry," "The Lady of Christmas," "The Christmas Star," "The Christmas Crescendo," "Creative Christmas Giving," "Holy Christmas Peace," "Christmas Ecstasy." The author draws freely from the almost limitless fields of Christmas art, poetry, and literature. Some forty choice poems of one or more stanzas are deftly woven into the fabric of the theme. Vivid imagination, familiarity with the Scriptures, poetic taste, and deep spiritual insight have

combined to present a Christmas gift of rare beauty and charm.

Church History for Children

THE CHURCH OF OUR FATHERS. By Ronald H. Bainton. Charles Scribner's Sons: New York. Price, $2.50.

Children whose parents are interested in their intellectual growth and spiritual development as well as their amusement will find a rich treasury of instruction and inspiration in Professor Ronald H. Bainton's "The Church of Our Fathers." The title sounds highbrow and uninteresting, but the book is far from either. It was written for children and dedicated to the author's own family of four, ranging from seven up into the middle teens. In fact, they were the barometer that directed the movement of his thought and the thermometer that tested the interest of his results—they actually helped him in drawing some of the pictures and in arranging the index.

The volume is made up of 250 large pages, printed in big type, with simple words and more than 200 striking illustrations from contemporary sources—from illuminated manuscripts, woodcuts, and drawings possessing a quaint, grotesque, and often humorous charm. The pictures vividly supplement the rich succession of stories of the church which come alive again in all their drama of intrigue and rivalry, persecution and suffering, courage and heroism—a fascinating pageant unfolded from earliest times to our own era. Paul, Constantine, Luther, Wyclif, Wesley, and such other figures as have given us our Christian heritage move across the pages as vital human beings. It is a book for children, but is far from being childish. It is based on sound scholarship and fascinates readers of more advanced years.

This book would make a real Christmas gift of lasting value to children and youth, and Santa Claus might snatch a peek into it himself.

Church Dedication

The new church building at Hartland, Maine, replacing the structure destroyed by fire in the fall of 1940, was dedicated on Sunday, September 7. Some parts of the old building were used in constructing the new. A local carpenter, Lamont Huff, helped plan and rebuild. His work reveals real genius.

The new building is a great improvement over the old. The auditorium is made much brighter and warmer by the color scheme. Fluorescent lighting makes possible full light even in the corners. The altar table is at the center and rear of the platform, with the pulpit on one side and the new lectern on the other. Cross and candles, set against a background of rich velvet, lend a worshipful atmosphere to the room. The floor is entirely covered with Russeloid floor-covering. Asphalt shingles cover the roof.

Adjoining the auditorium is a compact vestry, which can be thrown open for capacity audiences. Downstairs is another room completely decorated and newly lighted, to be used as a social room and dining room.

The people of Hartland are to be congratulated on this achievement. Some folks said a new church could not be built, but the people had a mind to work. They were spurred to the task by the energetic young pastor, Rev. Lawrence S. Staples, who has worked many days at all kinds of labor to bring the new church to pass. With a small amount of insurance money, the people have expended more than two thousand dollars.

Appropriate services were held on Sunday afternoon, led by the pastor. The district superintendent, Rev. Herbert F. Aldrich, dedicated the new Methodist Hymnals provided by members and friends of the church. Later the dedicatory sermon was preached by the district superintendent. Rev. C. H. Johonnett, pastor at Hartland forty years ago, spoke briefly. The church was offered for dedication by Allison P. Howes, president of the board of trustees. Rev. Hanford D. Wright, pastor at Corinna, and Rev. Louis S. Staples, pastor at Gardiner and father of the pastor of the church, with Rev.

NEW METHODIST CHURCH AT HARTLAND, MAINE

REPLACING BURNED STRUCTURE

Henry Osgood, pastor of the Hartland Baptist Church, assisted in the service. Music was under the direction of Mrs. Mildred Baird.

One pleasant feature of the service was the heartfelt thanks rendered the many people who had made a reality what seemed impossible. Perhaps the heartiest of all went to the Baptist people and pastor for the kindness and hospitality shown during the days when the Methodists had no church in which to worship, but were welcomed to the Baptist Church without any obligation for heat and light. H. F. ALDRICH.

Home of Abandoned Hopes

(Continued from page 974)

out of his problems. But this is a slow and painful process, handicapped by the difficulties besetting unregenerate human nature, and with no assurance of cooperation from the landlord or creditors of the tenant.

The final solution will probably be found in cooperatives. Herein, apparently, lies the salvation of cotton tenancy and sharecropping. But until we can build the principles of justice to men and the soil, the principle of cooperation with the laws of nature and economics, the principles of equality and fair dealing—until then will there be tenant farming with its accompanying ills and problems. Sorrow and suffering are now their lot, and the call the Christian church is a clear on "Come over . . . and help us!"

BOOKS JUST RECEIVED

★

WE LEARN TO WRITE. By Gertrude R inson. W. A. Wilde Company: Boston. Pr $1.

BIBLE QUIZZES FOR EVERYBODY. By Fr erick Hall. W. A. Wilde Company: Bost Price, $1.

AROUND THE MEDITERRANEAN WITH BIBLE. By Harriet-Louise H. Patters W. A. Wilde Company: Boston. Price, $3

THE MAN WHO FOUND CHRISTMAS. Walter Prichard Eaton. W. A. Wilde Co pany: Boston. Price, 60 cents.

YOUTH EXPLORES THE BIBLE. By David Piper. W. A. Wilde Company: Bost Price, $2.

DRAMATIZED STORIES OF HYMNS AND HY WRITERS. By Ernest K. Emurian. W. Wilde Company: Boston. Price, $2.

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tern New York Letter—

IFERENCE SESSIONS CHANGED TO JUNE

E-DAY PROGRAM—A PREVIEW OF ‘E FOOT IN HEAVEN”—CHURCH LOYALTY CRUSADE

KPORT, N. Y., OCTOBER 16.—The two e New York Fall Conferences have et. The Central New York was held ida the last week in September, and enesee, October 8, 9, and 10. These hree-day sessions were an innovation. Charles Wesley Flint believing that, ministers and churches were to carry d the Area-wide Loyalty Crusade and ion Evangelism program under Dr. I. Black, each minister should be lpit every Sunday this fall and there be as few changes as possible.

ne Central New York Conference two superintendents finished their terms e. Alfred P. Coman, leaving the Syra- ast District, went to Hedding Church, . He was replaced by George Y. Ben- ho had been at Erwin Church, Syra- or a short pastorate. Samuel G. Hough- ho retired from the Geneva District, up the pastorate of Homer Avenue n in Cortland, and Harold G. Stearns dding Church, Elmira, succeeds him. were other changes, perhaps the out- ng one being Lynn J. Radcliffe's trans- the Rock River Conference to take up ork at Oak Park, Ill., and Charles C. s transfer in from the Troy Confer- fter a fine pastorate at Christ Church, Falls, to succeed Radcliffe at First n, Syracuse—both of which have been in previous issues of the HERALD.

* *

esee Conference met in Buffalo for st time since 1933, in the old Asbury- are Church, Verner S. Mumbulo, host. Though the program occupied hree days, Wednesday, Thursday, and , things had been so carefully planned vell arranged that the business was ghly transacted under Bishop Flint's on. The inspirational portion of the m rested upon Dr. Oscar T. Olson of th-Euclid Church, Cleveland, Ohio, and Dr. Norman Vincent Peale of Marble Collegiate, New York City. Dr. Olson led the worship services and gave the brief morning devotional messages. Dr. Peale gave the addresses in the Hour on Evangelism and lectured one evening on his recent experiences in Hollywood while working in an advisory capacity with the Warner Brothers Studio on “One Foot in Heaven” —of which the Conference was given a preview on Wednesday evening at the Buffalo Consistory. Hurrying through a business session of an Annual Conference, including the reading of the joint report of the district superintendents by retiring Superintendent Walter W. Dailey of the Olean District, to go to a movie!

The Conference without much discussion or debate voted to continue four districts. Together with Central New York Conference, Genesee voted to hold a June session —so that only an eight-month year faces the disappointed brethren and churches that wanted a change.

Harold W. McIlnay, formerly a member of the New England Southern Conference, later of the Rock River, and since 1938 of the Genesee, was made superintendent to succeed W. W. Dailey on the Olean District. There were more changes than were expected, and several transfers. Daniel D. Brox, who has been pastor of the strong Hamburg church, and also president of the Conference Board of Education, goes to the Troy Conference, after fifteen years of admirable service in the Genesee, and is appointed to the church at North Adams, Mass., in exchange with Oscar C. Plumb, who comes to the Hamburg church.

It seemed rather strange to go without a Conference Sunday—but no casualties were reported. The ordination service on Friday afternoon, followed by the reading of the appointments, brought Conference to a close. Three days were ample to transact all the business of the Conference. Nothing was hurried or neglected, and perhaps the bishop materially aided in expediting business by saying that if all discussion and debate could be cut down by one third there would be no trouble in getting through. Someone facetiously reminded the Conference that the bishop's plea was in keeping with the order from Secretary Ickes to use one-third less gas!

One of the most effective touches during the entire Conference was the opening session, when Dr. Henry I. Rasmus paid tribute for the entire Conference to the retired men, and Dr. Robert E. Brown responded for them. Then Dr. John Ford Leffler gave an unusually fine memorial address. The sacrament followed, so that the whole first session was on a very high spiritual level.

* *

Most of the churches of the Syracuse Area are moving forward according to the simultaneous schedule for the Area program of evangelism. The Church Loyalty Crusade is being definitely followed up in many churches, showing already increases in attendance. PAUL MORRISON.

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Bangor District Letter

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JOHN G. ROGERS, Superintendent

It is in Aroostook County that the potato is king. Prices this year will be considerably higher than last year. At first thought, this statement would not appear to have much relation to church work, and yet in very truth the two are closely drawn together. This might well be said to be true in all the wider economic fields, and it is to be sincerely hoped that the church will benefit like all other institutions by the rising curve of higher prices for the nation's commodities. The same situation from the economic standpoint prevails at the other extreme end of this district, where the flutter of business activity centers, not around the potato, but around the sardine. Yet, after all, the two go well together. Not for many years has the coastline of Maine seen such shoals of small fish as this year. Very naturally, we shall seek to emphasize the importance of larger giving to God's work, represented in the man called a pastor, and in the great movement of the church's work at home and abroad.

Jacksonville Campmeeting had its most successful season this summer. The program was of a high order, and the response of the people was shown by larger numbers attending the meetings. A new lighting system has been installed, extensive repairs have been made, and, over and above all the large outlay of money this year, the association finishes the season in the black.

The recent Bangor District Conference will be remembered as of unusual interest, with the largest attendance in years. The conference enjoyed immensely the fascinating addresses of Mrs. Fred B. Fisher, together with the fine insight into world affairs as related to the church which was revealed in the closing address by Bishop G.

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Bromley Oxnam. The problem of the future security of ZIONS HERALD was debated, and there was a unanmous desire on the part of the ministers to see that this long-established voice of New England Methodism shall not cease to speak the truth, the whole truth, and nothing but the truth.

The Maine Conference is extremely fortunate in the leadership of the Conference Board of Lay Activities. In the coming subdistrict meetings—eight in number—the objectives of this lay board will be thoroughly discussed. There is no doubt at all about the green light that will show as the result of these meetings, for the ministers and laymen of the Maine Conference are determined that what is called "lay activity" shall be translated into lay action.

The Bangor Theological Seminary has approximately twenty students who are Methodist boys. A number of these supply charges in the area adjacent to Bangor. Quite a few hail from other states, principally Massachusetts. For the most part, the service rendered by these young men is a sincere and devoted service. It is fortunate indeed that this northern seminary can offer young men without a graduate degree the unusual opportunity of receiving both college and theological diploma. At a recent meeting in the spacious home of Rev. R. L. Hart, pastor of the First Methodist Church in Bangor, these Methodist students enjoyed a pleasant evening, which was made the occasion also for the extending of a welcome to them by the ministers of the Bangor and Brewer Methodist churches. The wives of these ministers prepared a dinner, which was presided over by the district superintendent.

There have been some other recent changes on the district, in addition to those noted in the HERALD. Rev. Leslie W. Howland becomes pastor at Milo, and Stanley Grauel, a student at Bangor Theological Seminary, will supply the church at Eddington. Another student, G. Hass, from the same institution, becomes the supply pastor on the Dixmont Circuit. It is with regret that the superintendent announces the recent death of Mrs. Audrey L. MacDonald, a local elder in the Methodist ministry, greatly beloved in the charges she served, and in the community in Orrington where her labors have been most abundant.

At this writing the district is proud to record an increase of approximately $1000 over the askings of last year for the general and Annual Conference benevolences. The district superintendent has become aware of this one fact, that, when the presentation of the benevolent program is referred to and explained more or less in detail, there appears to be a corresponding willingness on the part of the quarterly conferences to assume a larger obligation.

The superintendent is also happy to report that, in addition to this hopeful sign, there is a wide-spread and genuine desire to rehabilitate the many churches that have been waiting for more than minor repairs. For nearly two years now, the people have been determined to put the house of God in order. These material and physical improvements are a credit to all concerned. To give but one instance, the church at Kingman, closed for a long time, and greatly in need of repair, has experienced a new birth of life and prosperity under the able and loving leadership of Rev. J. W. Hatch. This small church—the first of Dr. Hatch's ministry—has now a flourishing Sunday school and a hopeful outlook for the preaching of the gospel, reminiscent of earlier days. The church at Brewer, in addition to maintaining a high standard of physical improvements, has courageously tackled its debt, and has subscribed the full amount outstanding, to be liquidated in three years' time, culminating in the centennial of the church, of which event preparations are being made for a fitting celebration.

The Bangor and Brewer Methodist Ministers' Association will hold its opening meeting of the fall in First Church, Bangor, on Monday, October 20. Dr. Arthur A. Hauck, president of the University of Maine, will speak on "Hawaii." Good-by to the Monday feeling when these meetings are held!

Veterans' Meeting

The Veterans of the Cross Fellowship of the New England Conference held its annual meeting on Wednesday, October 15, at First Methodist Church, Melrose.

After devotions led by the chaplain, Rev. F. M. Estes, the president, Rev. C. H. Stackpole, called the roll of members. Then followed exercises in memory of members who had died during the year—E. A. Elliott, A. W. Frye, George R. Moody, H. G. Buckingham.

Regrets were expressed that, owing to difficulty of transportation, it had been necessary to decline the kind invitation of Rev. George B. Dean to meet at "Deanc Bristol, N. H.

Dr. Webster H. Powell reported o sion issues and was heartily commen report of markers on ministers' grav carefully prepared and submitted b Powell.

The present list of officers was con

Dinner was served by the W Society of the church.

Maine Conference Preach

Rev. John Singleton, who died su Wednesday morning, October 15, at h sonage home on Chebeague Island, was born in Preston, England, Novem 1877, the son of Joseph and Sarah Sin He came to America in 1893. He first the Primitive Methodist Church. Enteri

THE LATE REV. JOHN SINGLETO

Maine Conference of the Methodist E pal Church from a pastorate in L Mass., in 1924, he was appointed fi Conway, N. H., and then, successive Kennebunkport, Norway, Machias, W Peak's Island, South Paris and No Norway, and Chebeague Island. He att Taylor University and Gordon Colleg

Mr. Singleton was married twice, fi Sarah Chatterton and after her dea Ada Frances Newman. He is survive his widow, one son, John Wesley Sin of Plattsburg, N. Y., and two grandchi Eva and Sally.

Funeral services were held at the gress Street Church, Portland, Maine, day morning, October 18, at eleven o with the district superintendent, Rev.

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Shattuck, officiating. Assisting in the were Rev. Arthur A. Callaghan, Rev. J. Rand, Jr., and Rev. Harry White-erment was at Lowell, Mass.

Church Register

HERALD CALENDAR

Texas Conference, Fort Worth, p I. L. Holt, October 31
usetts Council of Churches, al Convention, Winthrop Street st Church, Taunton, November 5
Alabama Conference, Alexander Bishop L. H. King, November 5
ppi Conference, Meridian (St. , Bishop R. E. Jones, November 5
Alabama Conference, Birming- (Ensley), Bishop J. L. Decell, November 5
Arkansas Conference, Harrison, p C. C. Selecman, November 5
Mississippi Conference, Green- Bishop W. W. Peele, November 5
Georgia Conference, Valdosta, p A. J. Moore, November 5
est Texas Conference, Abilene, p I. L. Holt, November 7
ce Day Peace Demonstration (fol- d by Thanksgiving Offering for seas Relief, November 16) spon- by Methodist Youth Fellowship, November 11
Rock Conference, Fordyce, Ark., p C. C. Selecman, November 12
na Conference, Bishop A. F. n, November 12
is Conference, Dyersburg, Tenn., p J. L. Decell, November 12
Mississippi Conference, Tupelo, p R. E. Jones, November 12
South Carolina Conference, nville, Bishop W. T. Watkins, November 12
a Conference, Mobile, Bishop T. Watkins, November 19
ppi Conference, McComb, Bishop Decell, November 19
Georgia Conference, Atlanta, p A. J. Moore, November 19
ah Conference, Forsyth, Ga., p L. H. King, November 19
list Conference on Christian Edu- n, Nashville, Tenn., November 25-28
of Missions and Church Exten- Annual Meeting, New York City, December 1-4
l of Bishops, St. Simons Island, Brunswick, Ga., December 9-12
sal Bible Sunday, December 14
t Recognition Day, December 28
National Methodist Student erence, Urbana, Ill., December 29-January 2
tion of Schools and Colleges of Methodist Church, Annual Meet- Hotel Cleveland, Cleveland, Ohio, January 5, 6

ICE—The regular monthly meeting Deaconess Aid Society of New Eng- nc., will be held on Tuesday, Novem- at 2 P.M., in the ladies' parlor of Cop- urch, corner of Newbury and Exeter Boston. Executive board meeting at Devotional period will be led by Rev. Roberts, pastor of St. James Methodist , Stoneham. Pourers at the social tea Mrs. Ira J. Roberts and the president of the Woman's Society of Christian Service of St. James Church, Mrs. Ned C. Yeaton.

MRS. HOWARD S. WORCESTER, Cor. Sec.

BOSTON-LYNN METHODIST PREACHERS' MEETING—Monday, November 3, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Subject, "Methodism Rebuilding Around Boston." Speakers, Dr. E. M. Conover and Arland A. Dirlam.

Group Meetings

For the first time, the Augusta District of the Maine Conference has been organized into subdistrict groups, eight in number. Beginning at Augusta on October 6, a meeting was held in some church in each group —at Boothbay Harbor on the 7th, Rockland on the 8th, Fairfield on the 9th, and Corinna on the 10th. Resuming on Monday the 13th, a meeting was held at North Anson, and at Phillips on the 14th.

Rev. Elmer H. Douglas, missionary on furlough from North Africa, spoke at each of these group meetings, having a gripping message of the mission field, which he delivered with conviction and deep earnestness. Fred P. Loring, Conference lay leader, spoke at three meetings, inspiring laymen and laywomen to new endeavors. In other meetings, Lowell E. Bailey of North Anson, district lay leader, brought a message designed to stir the lay mind and heart to action. Local ministers in each group led in devotions and discussions during the afternoons. The district superintendent, Rev. Herbert F. Aldrich, presented at each meeting certain goals and plans for the district.

Several hundred laymen and laywomen were touched during these group meetings, and not a few expressed their joy at the fellowship and inspiration that blessed the assemblies. Many went forth to do more and better service for the kingdom. There was a deep current of desire to enter into a clearer experience of God and His life, and several pastors asked that evangelistic services might be arranged for their churches this winter. All agreed that the groups should function steadily in the future.

H. F. ALDRICH.

Bits of Fun

The man and woman approached the theater, evidently expecting an evening's enjoyment. As the man stepped forward to purchase the tickets, the woman grabbed his arm. "I do not want to see this show, Alfred, I do not like Chinese plays," she exclaimed.

"But this is not a Chinese play."

"It certainly is—the title is right there on the front of the theater. Sun. Mon. Tu."—*Christian Science Monitor.*

The proud mamma had been showing the new photograph of her little son all over the neighborhood, and a man stopped the subject on the street next day to tell him what a fine likeness it was.

"Who took the picture?" he asked.

"Nobody," replied the boy. "We still have it."—*Cleveland Plain Dealer.*

Being a lifetime devotee of Gilbert and Sullivan, we have always believed in making the punishment fit the crime. But we can sympathize with Tommy, whose military uncle was expounding some of the elementary principles of military science. "I always believe in fighting the enemy with his own weapons," said the uncle. "Really?" asked Tommy. "How do you go about stinging a wasp?"—*Living Church.*

Maid—Your mother-in-law was here, ma'am. She waited all afternoon for you.

Mistress—O dear! Was she very much incensed?

Maid—Well, I don't know, ma'am. On account of this cold in my head I couldn't smell none.—*Exchange.*

"Bobby, how old is your sister?"

"Twenty-five."

"Twenty-five? She told me she was just twenty."

"Oh, I expect that's because she was five before she learned to count."—*Stray Stories.*

The little Sunday school boy came home recently and told his mother that he had been studying about the 23d Psalm. When she asked him what the 23d Psalm was, he replied, "The Lord is my chauffeur. I shall not walk."—*Advance.*

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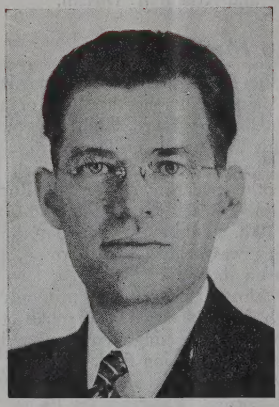
Guy O. Carpenter



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BOSTON UNIVERSITY SCHOOL of THEOLOGY meant to me wonderful friendships, wonderful inspirations from professors, and a philosophy of life which I have found a sure foundation for a rich ministry. It made me at home in a universe governed by a personal, gracious, fatherly Spirit.—Guy O. Carpenter, District Superintendent of The Methodist Church, Indianapolis, Indiana.

SCHOLARSHIP as a HABIT was willed to me at Boston University School of Theology. The validity of the Christian religion and its power to redeem the world were made my certain possession. What the Master was to His disciples Boston University School of Theology has been to me.—Allen E. Claxton, Pastor, Broadway Temple, New York City.

WHATEVER I AM MINISTERIALLY I owe to Boston University School of Theology. It taught me to preach a religion which was at once intellectually respectable and spiritually uplifting. That insight has been equally redeeming for the congregations I have been privileged to serve.—Norman V. Peale, Pastor, Marble Collegiate Church, New York City.

Keep the Beacon Burning!